VEDIC CULTURE

BY

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Sannyās Āśram, Hardwār

ओमित्येवं ध्यायथ आत्मानं

स्वस्ति वः पाराय तमसः परस्तात् ॥

—मु. उ. २।२।६

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PREFACE

"Let us hear, O Lord, only what is decent and blissful. Let us see only what is graceful and beneficial. Let us concentrate all our senses on prayer unto Thee and, O Lord, let our lives be spent in being of service to Thee and to all the world through Thee." Ṛk 1.89.8.

The eternal Vedas are the fountain source of all knowledge. The extent of civilization and culture that is found in the Vedas is simply unique and incomparable. Some writers, in speaking about the Rāmāyaṇa, have said that it is useless trying to find a parallel for the great war between Rāma and Rāvaṇa because there cannot be any such parallel. Such is the case with the Vedas. The Mantra, quoted above, is the 'Prayer of Peace' of the Atharva-vedins.

Is there any difference between the spirit of this Vedic lesson and the teaching of Auguste Comte that "the characteristic basis of religion is the existence of a power without us, so completely superior to ourselves as to command the completest submission of our whole life"? There are men who have described this 'Store-house of incomparable Knowledge,'—the Vedas,—as

the folk songs of a pastoral people. Some have chosen to see in the Vedas the abject adulation of the terrific forces of Nature by an awe-struck, primitive people, trembling in dread before those mighty forces; some have ascribed to it the first rude attempts at poetic expression of a simple-hearted imaginative folk. Some others, again, have thought it fit to shove it off as merely mythological or pre-historical tales and mythical fables. On the other hand, famous Western scholars, like Goethe, the poet, and Schopenhauer, the philosopher, have praised the Vedas beyond all measure as a source of solace and beatitude in their daily studies on account of the sweetness, serenity and solemn ideas.

Nowadays, though the Indian Hindus profess their adherence to the Vedic religious system, yet they have no faith in the Vedas. There is hardly any systematic teaching or study of the Vedas. Yet some pedants try to establish their own theories by misquoting and misinterpreting the Vedic Texts. Some believe in the Vedas and try to follow the Vedic observances, yet they do not seem to believe in the Vedic Monism or in the efficacy of the idea of 'Rupam' (Form) in symbolic worship.

To them the 'Adored One' is neither *Sagunam*

nor *Nirguṇam*—neither personal nor impersonal absolute. Yet the very *Devas* like *Indra* and others whom they profess to believe in, are mentioned in the Vedas as the 'two handed one'—*Vajra* in his hand, with beard and hair of golden hue. Moreover, one can find the expression of the idea of Monism in these Vedic references. Modern educated community is largely made up of these so-called followers of the Vedas. Some of them have found in the Vedas references to the slaughter of cows even without properly reading the Vedas. While others want to reject them altogether as full of superstitions. This book is published with the object of placing before the public some ideas about the true nature of Vedic lore, by removing some of the fanciful cobwebs which have obscured the real meaning of the Vedas.

In the preparation of the book, major portion of the trouble has been taken by Sreeman Kshitimohon Dasgupta, late Principal, Victoria College, Comilla. Sreeman Ganga Charan Dasgupta, Principal (retired) of the Baroda Secondary Teachers' Training College, has taken great pains in seeing the book through the press. Sreeman Basanta Kumar Chatterjee, Sreeman Probodh Chandra Chowdhury, Rai Bahadur Sures Chandra Bose

and Sreeman Jyotis Chandra Mitra also helped me in various ways. I am grateful to them all for their services and bless them for the same.

Nobody is more painfully conscious than myself of the many blemishes that may appear in the book. They are due to the abnormal social conditions in which the printing had to be carried on against odds as a result of the conflicts through which the country has been passing. But for the unfailing courtesy and sympathy of the Superintendent of the Calcutta University Press, the publication would have been delayed considerably. I gratefully acknowledge his debt.

Lastly I must thank the authorities of the Calcutta University for kindly publishing the book.

SWĀMI MAHĀDEVĀNANDA GIRI

FOREWORD

It is greatly to be regretted that the modern Hindu derives his knowledge about the Vedas mainly from the writings of Western scholars. From the point of view of intelligence and erudition Western scholars hardly leave anything to be desired. But in spiritual matters intelligence and erudition are not enough. As the Kaṭhopanishad says, "This Soul (Brahman) cannot be attained through excellent discourses, nor by intelligence or by vast erudition. He can be attained only by one who is selected by Him. To such a person He reveals His own self."[1] But what kind of person is selected by Brahman for the revelation of His self? In the next verse the Śruti describes the nature of such a person. He must desist from wicked acts, *i.e.*, from all acts prohibited in the Śāstras. He must be thinking continously and uninterruptedly of Brahman. One who fulfils these conditions can attain Him even though one may not be learned. We find in the Chhāndogyopaniṣad that Satyakāma Jābāla was asked by his preceptor to tend 400 cows and not to

[1] कठ १।२।२३ ; मुण्डक, ३।२।३ ।

return till the number rose to 1,000. He went about tending the cows for several years till the number came up to 1,000. And divine knowledge was revealed to him, even though he did not possess much of Śāstric learning through intellect. It must be presumed that Satyakāma led a pure life and was all the time thinking steadfastly of God—thus rendering himself fit for divine revelation. In modern times we find that Rāmkṛṣṇa Paramahaṃsa, who was practically an illiterate priest of a temple, attained divine knowledge through steadfast devotion to God.

It may be urged that all this may be true for the attainment of divine knowledge. But what has that to do with the greater part of the Vedas consisting of hymns addressed to minor deities and of rituals prescribed for the attainment of heaven? However, this is only a superficial view of the Vedas. The *Kaṭhopaniṣad* says, "All the Vedas lay down the means of attaining Brahman."[1] It must therefore be concluded that all the Vedas (including the hymns and the rituals) are intended to serve as a means for the attainment of Brahman. There must be an esoteric meaning of the hymns and rituals which lies deep below the surface. Lord Śrīkṛṣṇa refers to such an inner meaning of

[1] कठ, १।२।१५ ।

the Vedas when he says in the Bhagavad Gītā, "By means of all the Vedas I am to be known; I alone know the true meaning of the Vedas."[1] If the Vedic rituals are performed with a desire for enjoying the fruits thereof, they enable a person to attain heaven but the same rituals enable a man to attain divine knowledge if they are performed without a desire for enjoying the fruit. This is the well-known doctrine of *Niṣkāma-karma* which has been elucidated in the Bhagavad Gītā; but whose seeds are to be found in the Vedas and the Manusaṃhitā.

European scholars claim to have studied our sacred literature in a scientific spirit, free from superstitions to which our ancient scholars were said to be subject. But, in fact, we find that the conclusions arrived at by Western scholars are in many cases largely vitiated by their own prejudices. As an example, it may be mentioned that almost all Western scholars have held the view that the writers of the Upaniṣads lost their faith in the efficacy of Vedic sacrifices and in the existence of the Vedic gods. But, as a matter of fact, the existence of Vedic gods and the efficacy of Vedic sacrifices in attaining heaven have been affirmed in all the Upaniṣads. It is a matter for consideration whether

[1] गीता, १५।१५।

the Western scholars have not imputed to the authors of the Upaniṣads their own prejudices against Vedic gods and Vedic sacrifices. What is greatly to be deplored is that many modern Indians educated on Western lines have accepted the views of Western writers in this matter. They have not paused to consider whether there is sufficient justification for this view in the Upaniṣads themselves. Nor have they realised that the logical consequence of this view is that the Vedas are self-contradictory and therefore cannot be true, and that all our ancient scholars who held that the Vedas were infallible were wrong. Such views, disseminated through the Universities, have sapped respect for ancient culture in the minds of the younger generation. The prophetic genius of Bankim Chandra scented this danger long ago and warned us that we must be very cautious in accepting the novel doctrines of Western scholars regarding our ancient literature. But this warning has gone unheeded.

It is our good fortune that His Holiness Swāmī Mahādevānanda Giri has written a book on Vedic culture. Swāmijī is a disciple of His Holiness the late Swāmī Bholānanda Giri whose name is one to conjure with in Bengal. Swāmī Mahādevānanda Giri has studied the Vedas extensively,

as a perusal of this volume will amply testify. The present treatise, it is believed, will contribute much towards the furtherance of Vedic researches in India. He has also critically examined some of the systems of Western Philosophy and has sought to establish the superiority of Vedic Philosophy to other systems in these pages. His Holiness holds the Adwaita view of Śankarāchāryya of which there is a clear exposition in this book. He has shown that Adwaita Philosophy is to be found in the Saṃhita portion of the Vedas as well as in the Upaniṣads. He has shown that the passages which are cited in favour of the view that beef was an article of diet in the Vedic age, can bear a different interpretation. It may be noticed in this connection that some of his views are not orthodox. Thus, he has held that the original home of the Aryans was outside India, which is against the orthodox view that India is our original home. He has dealt with many of the questions discussed by Vedic scholars and thrown new light on them.

With these few words by way of introduction I commend this book to all lovers of Vedic culture.

BASANTA KUMĀR CHATTOPĀDHYĀYA



VEDIC CULTURE

I. The Abode of the Rishis

ॐ नमस्ते रुद्रमन्यवे

I bow to Thee, O Rudra, the creator and sustainer of life and of all sacrificial offerings.

When we open our eyes, the first thing that we see is the earth and then the sun that reveals it. The earth without the sun is not a happy imagery even to contemplate. A sunless earth, under a crust of perpetual snow and immersed in an all-pervading darkness, would be no fit habitation for any living being. Apart from this relation of 'the revealer and the revealed,' the sun and the earth are bound together by another tie that attracts them to each other—the law of Gravitation. It is thus that the planets and the earth, with its own offshoot the moon, are rotating round the sun. The seasonal changes which bring fresh charms on the face of the earth are brought about by its nearness or distance from the sun.

The sun is known as the 'Savita'—the generator—as it has generated this world. The moon

and the planets are moving in space round the sun from which this vast solar system has sprung. It is because the Vedic Rishis had realized that the earth originated as a flaming spark ejected by the sun, that they offered their prayers to the sun in the Gayatri mantram composed in the Gayatri metre. Advanced science has also now-a-days accepted this view. To the Vedic Rishis the fact that the earth and the sun are material bodies composed of the same 'matter' was as much known as the great truth that the same 'spirit' underlies and permeates these different forms of matter. It is this realisation that the same spirit permeates and sustains everything in the universe that led them to realise the essential oneness between different 'forms' of matter including the human body itself and the corresponding oneness of the spirit 'that sustaineth all.' One of the earliest of the Rishis—Dadhichi—son of Atharvan of the Angira clan, who counted their year in nine solar months—realised and proclaimed this oneness—this unism—between the Creator and all created beings in the Vedic hymn

योऽसावसौ पुरुषः सोऽहमस्मि

"I am He—the same Purusha—that is present everywhere."

For this reason, the sun has been the object of worship as the spirit and soul of all moving and static things

(सूर्य्य आत्मा जगतस्तस्थुषश्च)

The earth after being ejected by the sun as a flaming spark became gradually cool until it reached the present state.

Even in modern age the telescope reveals to us a demonstration of its original form in the luminous spiral matter of a mass of hot vapour that swirls incessantly in the vast space of the solar system. After a process of cooling, the earth emerged as a vast sheet of water—*vide* Rik. 10.121.7 and the Brihadaranyaka, 1.2.1 and 5.5.1. At this stage the Lord (of creation) with a view to bring out the created world, first brought into existence and manifested Himself in the aquatic zoophytes and sea-weeds and fishes. This is the first sign of life. In course of time some parts of this watery earth became sloughy mud and animals like the turtle that could sustain themselves in

this mud appeared there. As the mud became more and more firm and dry, shrubs and plants began to grow and then animals that could grout and browse, like the boar, came in. Ages rolled by and the Earth became covered with dense forests and mighty trees, and in their midst began to roam the fabulously huge creatures of the Mesozoic Age. Then, last of all, came the *Homo Sapiens* (Man)—the Vamana or the dwarf. In comparison with those downy monsters of the air like the Pterodactyles and the frightfully huge Tyranno-Saurus that lorded over the forests, the human species must have been nothing but dwarfs. This is confirmed by western scholars of modern times who are now explaining the story of creation and the history of evolution in this way. Eminent geologists all over the world have engaged themselves for over half a century in careful researches about the formation of the earth both before and after the appearance of man. A little before and also for some time after the earth had become a fit habitation for human being, it was rocked and tossed about like the storm-swept billows of the sea and becoming, in consequence, displaçed, torn

and twisted in some places, eventually got its present uneven surface and shape. To this reason, the gliding of the hills and also, in some cases, their shooting up to very high altitudes are due. It resulted even in the transformation of the inner strata of the earth. Geologists are of opinion that the Salt Range Hills in the Punjab in India are such displaced mountains. The Saraswati, the Nerbudda (Narmada) and the Tapti rivers have changed their courses and so the two last named rivers have fallen into the western sea (the Arabian Sea) instead of falling into the eastern sea (the Bay of Bengal). The Saraswati has mingled with the sea after separating from the Ganges. In the Rig-Veda we find that Indra made the mountains static and fixed in one place by cutting off their wings (2.17.5). He made an opening for the rivers by piercing the hill-sides (1.32.1) and (1.56.6). The mountains shook and trembled on their bases dreading the wrath of Indra, etc. (1.63.1, 2.12.2, 2.17.5, 3.30.9). Seas and lakes, rivers and springs, etc., must have changed a good deal when these mighty phenomena took place.

In a Rigvedic mantra (1.131.4) we find the passage—"You have subdued the spreading earth and the vast expanse of water." Surely this refers to that vastness of time—the majestic aeons—through which the earth grew more and more like the earth on which we live and when the fiery vapour began to condense into clouds and the first rain fell hissing upon the rocks below. Surely this refers to the great floods of the glacial age and to sheets of water enclosed in vast crags of the hills and to the emergence or depression of some parts of the earth.

In Rik. 10. 124. 9 there is a description of the emergence of snow-clad hills, the suffocating stillness of the atmosphere and the lifting up of the earth accompanied with a furious uproar, the submersion of vast tracts under water and the shooting flames of the submarine fire thereon. In Rik. 10. 124. 9 there is a mention of (बीभत्स दिव्य-जल) nauseous or loathsome rains from the clouds and in Rik. 10. 136. 5 we find reference to torrents of water with floating snowflakes. What else can all these refer to but streams of water flowing out of an avalanche of snow? In Rik. 10. 30. 3 and 4

there is a description of the steady passage of water until it mingles with the sea and also about a terrible rain of fire. Rik. 8. 32. 26 refers to the slaughter of the Asuras through a shower of hail-storms and Rik. 7. 97. 8 says that rivers have been rendered bathable by the liquefaction of their water. Surely this must refer to a period of drift-ing snows. These passages may apply to con-temporary events or they may be a faint echo of the remembrance of old things. In the Rig-Veda there is a passage which refers to the custom of keeping alive the memory of ancient times from generation to generation.[1] Many such references about traditions of ancient times are found in the epics of the Ramayana and the Mahabharata as also in the Puranas and in the law books like those of Manu. Such references are also to be found in old Persian literature. Geologists and archæologists also do not seem toi gnore altogether the historical value of these old traditions.

The Rig-Vedic hymns quoted before have led some scholars to assign the Vedic Period after the first glacial age.

[1] *Vide* Rik. 6. 21. 5.

The narrative found in the Holy Zend-Avesta of the ancient Persians that at the behest of their God the great Ahur Mazda, Bibamghat's son, the patriarch Jima, built a huge trench-like shelter to preserve therein the various species and seeds for a time, so that these might not be totally destroyed by the impending deluge of rain and snow and that they after its subsidence left their shelter to find new homes abroad, is accepted as true by western savants. The Zend-Avesta is the name of the authoritative scriptures of the Persian-Aryans, written in the Zend language by an Aryan sage named Avasta whose name also occurs in the Sama-Veda. In the Zend-Avesta it is further stated that after Jima was defeated by Ajidahaka, he was restored to his former position by Athya Traitan the mighty, who slew the three-headed and six-eyed Aji.

We also find in the Rig-Veda that the six-eyed Trisira (the three-headed) was slain by Aptya Trita. Western scholars have identified Jima with Yama, Bibamghat with Vivasvat and Athya Traitan with the Rig-Vedic Aptyatrita. If this view is accepted as true, then surely a sort of sheet anchor for the

chronology of the time of the Rig-Vedic Aptya Trita can be established. According to the Zend-Avesta the great Ahur Mazda warned Jima of the impending deluge and commanded him to build a trench-like shelter. Therefore, Jima must have lived just a little before the deluge. There have been two glacial ages according to the European scholars and four according to the Americans. The Rig-Veda of the Sakala school that we know in the present times is only a portion of the original Vedas. Though there is no direct or clear description of the glacial age, yet the mantras RV. 10. 124. 9 and 10. 136. 5 mentioned before read with the foregoing statements of the Zend-Avesta may refer to this deluge. This Vedic Aptya Trita is the Rishi of RV. 1. 105, 106; 8. 47; 9. 33 ; 9. 34 ; 9. 102; and 10. 1. 7. His name is mentioned in many hymns. In R. 5. 41. 4; 8. 12. 6 we find that Aptya Trita partakes of the Soma along with the Devas. There are several other Rig-Vedic Rishis belonging to the Aptya clan. The names of several Vedic Rishis and deities also occur in the Zend-Avesta and there is a close identity in some of the stories which are

found both in the Rig-Veda and the Zend-Avesta. For this reason western scholars have thought it fit to infer that the ancient Aryans of India and the ancient Iranians of Persia must have lived together as one people.

The word 'Iran' is only a corrupt form of the word 'Aryya.' Some hints about the early abodes of these Iranian-Aryans can be traced in the Zend-Avesta. Sixteen such places are specially mentioned. The divine Ahur Mazda—the God among the gods of the Iranian-Aryans had built these places one after another for the residence of His devoted followers. The names of these places are serially arranged in the following order :— (1) Aryano bija, (2) Sugdha, (3) Moru, (4) Bagdhi, (5) Nisaya, (6) Haraju, (7) Bekreta, (8) Urba, (9) Kshmenta, (10) Haravati, (11) Hetumanta, (12) Ragha, (13) Chakreta, (14) Varuna, (15) Haptahendu and (16) Rangha. The first and earliest is the Aryanobija, the seed place or original home of the Aryans—their heavenly paradise. It is situated on the river Daitya. It is bounded by the river Ramgha on whose other bank live the worshippers of the Devas. This river Ramgha

flows from south to north, *i.e.*, glides along a northernly course. Sugdha or Sogdiana is modern Samarkhand; Morumorgiana is Merv while Bagdhi Bactria is Balkh. Nisaya Nisu is placed between Moru and Bagdhi. Haraju or Saraju is the Harirut river near Herat in Afghanistan. Bekreta is Kabul or Sijistan. Urba is either Ispahan or Khorasan or Kabul. Kshmenta is Bahirkania Gurjan near Baharkena Kandahar in Afghanistan. Haravati or Saraswati Araksia is the modern river Harut in Afghanistan. This river Haravati has seven branches. In the Rig-Veda also there are references about the seven-streamed Saraswati. Hetumanta or Setumat is the Helmund river in the Afghan country. Ragha Rajoi or Raya near Teharan in Persia is the birth place of Zoroaster (Zara Thustra). Chakreta or Chakrya is in Khorasan. Varuna or Varena, modern Ghillan or Teboristan, is the birth place of 'Athya Tritan.' Athya is equivalent to Aptya, *i.e.*, watery or pertaining to water. Varuna is the Lord of water. Haptahendu or Saptasindhu Hindabas is the Indian Punjab. The word Hindu is derived from the term Haptahendu. But the previously mentioned Arkasia also may be

a fortiori identified with Haptahendu. Lake Abu-i-Sard in Afghanistan has seven rivers flowing into it. This region, therefore, may also be the Haptahendu of the ancient Iranians. Ramgha or Russa according to the opinion of western scholars might be some place on the Caspian Sea near Anatolia or somewhat more to the south in Irak or Mesopotamia.

There is a good deal of speculation about the original home of the Aryans. Central Asia, Scandinavia or Sweden, Northern Europe, Germany or the neighbourhood of the Carpathian ranges in Central Europe and Sumeru—the Arctic region of northern Asia, are variously said to be the home of the ancient Aryans. Dr. Abinash Chandra Das, a learned scholar of Calcutta, has tried to establish the Punjab or the Saptasindhu as this original home by refuting the other theories. According to his theory, the ancient home of the Aryans is the region of the Saptasindhu made up of the basins of the five tributaries of the Indus together with the Saraswati and the Drishadvati. Some years ago Bal Gangadhar Tilak propounded the theory that the ancient home of the Aryans was in the Arctic region.

There has been a good deal of discussion over this point. Whatever or wherever might have been the original home of the ancient Aryans, it has been admitted by all that it was in India—this land of Bharata—that the Aryan civilization and culture reached its sublimest expression. It was after the name of these Aryans that the country between the Himalayas and the Vindhyas became known as the Aryavarta—the land of the Aryas. It was a country specially created by God at a later period so that the Devas might make the earth more sublime by revealing themselves in this holy land. That the Vindhya range and the high tableland to its south, *i.e.*, the Deccan, are far more ancient than the northern plains of Hindustan, is a geological truth. Thousands of years ago there was a vast expanse of water between the Vindhyas in the south and Siberia in the north. Geologists have named this inland sea as the Tythe.[1] The Himalayas rose out of the depth of this Tythe and thus brought about the formation of the Aryavarta. The Devas performed their sacrifices at Kurukshetra

[1] See Geology, Wadia.

on the Saraswati after creating this holy land—a land suitable for their holy deeds. कुरुक्षेत्रं देवानां देवयजनं सर्व्वेषां भूतानाम् ब्रह्मसदनम् . Kurukshetra is the holy place where the Devas offered their sacrifices and it was also used by all other beings as a fit place of worship. It was for this reason that this tract has been said to have been specially created by the gods. The Aryavarta is known to the geologists as the Gangetic basin. In this holy Aryavarta, God has revealed Himself at different times in various ways to stabilise the rule of piety. It is a land of refreshing waters—a land of fine fruits and a delightful land of bracing and cool breeze.

Though Dr. Abinashchandra Das has given several reasons to prove his theory, it appears that on some points his reasons are unacceptable. He has depended on the Zend-Avesta regarding the geographical position and historical truths in support of his theory, but he has not accepted these geographical or historical references of the Zend-Avesta as a whole nor has he given any valid reason for rejecting them. The Aryans of India worshipped the Devas while the Aryans of Persia—the Iranians—were worshippers of Asura. In the Zend-Avesta

are found many loathsome invectives against Indra, the chief among the Vedic gods, and other deities like the heavenly twins, the Nasatyas, etc., and also against their votaries. Angiramanyu was the implacable foe of Ahur Mazda. The term Manyu means sacrifice. Angira, the founder of the cult of offering sacrifices to Indra, most probably has been thus called Angiramanyu in the Zend-Avesta or he may have been known as Angiramanyu because he worshipped Indra (Satamanyu) who had celebrated one hundred sacrificial rites. It is stated in the Zend-Avesta that this Angiramanyu with the help of the gods destroyed, one after another, the sixteen abodes that had been built for the Iranians by their great god Ahur Mazda. Just as the Aryanobija was built as an abode for the Aryans of Persia (the Iranians), so was the Haptahendu. If the Angiras settled in this Haptahendu after driving out the Ahur-worshipping Iranians, then surely this place cannot be the original home of the Vedic Aryans.

The word Saptasindhu occurs in the Rig-Veda but it appears that this Vedic Saptasindhu is a sort of a celestial stream covering the lower

world and the sky.[1] In some cases it might mean a stream of water or river also but it has to be established that this Haptahendu indicates the name of a place and that place is the Punjab. The Punjab means the Land of the five rivers—not of the seven rivers. If the Punjab was known as the Saptasindhu, then surely the Punjab would have been referred to in the Rig-Veda as the Saptasindhu but instead of calling the country by this name, why does the Rig-Veda indicate these places in the Punjab and its neighbourhood by Sindhavadhi, Gandhar, Asiknia, Arjikiya, Saraswata, the Panchajanapada, Sarjanabat, Kritya or Rijika and other place-names ? In the Rig-Vedic Hymns 1. 126. 1, 6. 45. 31, 7. 5. 3, 8. 64. 11, 9. 65. 22-23, and 9. 113. 1 the term Saptasindhu appears to indicate a stream of water. The supposition that the word Saptasindhu is formed from the five principal tributaries of the Indus and the two rivers Saraswati and Drishadvati is contrary to Vedic conclusions because in Rik. 8. 54. 4 we find सरस्वत्यवन्तु सप्तसिन्धवः. So according to this hymn the river

[1] *Vide* Rik 1.52.14, 1.72.8, 5.47.5, 6.7.6, 8.69.12, 9.22.6, 10.43.1 and 10.49.9.

Saraswati is quite distinct from the Saptasindhu. Otherwise this passage would have to be rendered as the seven-streamed Saraswati. In Rik 1. 3. 12 the Saraswati is spoken of as a big river (the full streamed Saraswati). Dr. Abinash Ch. Das also speaks of the Saraswati as the mighty river. In the Mahabharata also there is a reference to the seven-streamed Saraswati. In the 38th chapter of the Salya Parva Janamejaya enquires "whence and wherein flow this seven-streamed Saraswati"? Vaisampayana replied "O King, the Saraswati of the seven streams by which our neighbouring world is covered, is located in those places where the streams had been named by the ancient heroes. These are the Suprabha, Kanchanakshi, Bisala, Manorama, Saraswati and Oghavati and also the pure-watered Surenu"—*vide* verses 3 and 4. In the 34.11 hymn of the Suklayajurveda we find reference to the five-streamed Saraswati. So here also we get a land of five rivers and may not need to go near the Indus for the land of the five rivers. Here if the rivers Ganges and Jamuna are added to the Saraswati of the five streams we may get a Saptasindhu also, and the proposition that the

Punjab is the Saptasindhu, loses its force. The land between the Saraswati and the Drishadvati is described in the book of Manu as Brahmavarta and the five *janapadas* Kuru, Panchal, Surasena, Chedi and Matsya on the borders of this region were known as the land of the Rishis—The Brahmarshi-Desha, Pānchāla according to Rig-Veda, is known as Kribi or Srinjaya. It is beyond all doubt that these five localities resounded with the chanting of the holy Sāma—the sacred hymns of the ancient Aryans. Manu lays down the rule that the customs and ceremonials of these lands should be the standard of excellence for all other lands to follow. It is beyond all doubt that this holy tract extends over lands watered by the five-streamed Saraswati and the rivers Ganges and the Jamuna. To the Indian Aryas (Aryans of India) the confluence of the three sacred streams is at holy Pryāga (modern Allahabad), their chief place of pilgrimage and this confluence is formed, according to them, by the united waters of the holy rivers, the Ganges, the Jamuna and the Saraswati.

In Mr. Wadia's book on geology (page 249), we find a support for the old Aryan tradition that

the Saraswati poured its waters into the Ganges. In later ages, due to the upheaval of the Siwalik ranges, the Saraswati changed its course and leaving the Ganges, fell into the western sea. At page 251 of his book, we find that, at first, the mouth of this Saraswati was at Bhrigukachha (modern Bharoach) on the sea but when the sea receded itself, the mouth of the Saraswati was formed further to the west. Even at present there is a place of pilgrimage named Kapilāsrama on the banks of the Saraswati at Siddhapurā in Guzerat where the dried-up bed of the river can still be observed. In the 170th canto of the Ādi Parva in the Mahabharata it is stated that in very old times the river Ganges fell into the sea after being fed with the streams of seven other rivers namely, the Jamuna, the Saraswati, the Drishadvati, the Apayā, the Saraju, the Gomati and the Gandaki. In ancient times, this river, Ganges, issuing out of the golden-peaked Himalayas, reached the sea after forming itself as a river of the seven streams, *viz.*, the Ganges and the Jamuna, the Plakshajata and the Saraswati, the Rathāstha and the Saraju, also the Gomati

and the river Gandaki. *Vide* Ādi Parva of the Mahabharata, Chapter 170, verses 19 and 20 :—

> पुरा हिमवतश्चैषा हेमशृङ्गाद् विनिःसृता ।
> गङ्गा गत्वा समुद्रान्तः सप्तधा समपद्यत ॥ १८
> गङ्गाश्च यमुनाश्चैव प्लक्षजातां सरस्वतीम् ।
> रथस्थां सरयुश्चैव गोमतीं गण्डकीं तथा ॥ २०

It was these seven rivers and not the Punjab, that the ancient Aryans of India knew by the name of Saptasindhu. Geologists even go so far as to assert that at one time the Indus joined with the Ganges (*vide* Wadia, p. 249) but owing to the change in the watershed or the basin of these rivers, the Indus and the Saraswati took a directly western course and fell into the sea. Rik 7.95.2, 8.20.5 describe the Indus and the Sutlej as falling into the sea. In Rik 1.95.2 the Saraswati is said to be falling into the sea but there is no mention of the Ganges and the Jamuna mingling with the sea. From this it can be assumed that the eastern sea was quite far off. In the 82nd Chapter of the Vana Parva in the Mahabharata the holy city of Prabhāsa is

located at the place where the Saraswati fell into the sea. At that time Sindh was not the desert that it is now. The ruined sites of the ancient cities of Mohenjo-daro, Amari and Harappa can be cited in evidence. If in this connection Rik 7.36.6, Saraswati Saptadhi Sindhumata is remembered, then it becomes apparent that the Indus was quite distinct from the seven-streamed Saraswati. That the Saraswati had seven tributaries has already been discussed in the foregoing pages.

In order to reconcile his views with the Zend-Avesta, Dr. Das has been forced to send Jima—the Iranian Patriarch—to the Arctic regions—the then lands of eternal spring, settling colonies and thus extending the spheres of Aryan culture in Armenia, Phrygia, Lydia, Thrace and other countries on his way, and then to bring him back to the lands occupied by the Iranian Aryans in subsequent times. He has placed these events in the inter-glacial period. Western scholars are unanimous in accepting Aryanobijo as the original home of the ancient Persians and therefore Dr. Das has been constrained to admit it also, but he locates this Aryanobijo in the Pamir plateau.

Ahur Mazda, the great god of the Persian Aryans (Iranians), had advised Jima to arrange for trench-like shelters, ' Bara,' as a protection against the impending movement of huge glaciers which he foresaw. This deluge did not take place immediately to the south of the Pamir. According to geological evidence, it happened up to 30° north latitude. It is rather curious that Jima should be thus sent to build his shelter in a place which the great Ahura knew would be swept by the deluge.

Dr. Das has also made the supposition that when the old Rajputana Sea shot up as the result of a terrific earthquake at about 7500 B.C. its waters instead of rushing like a huge avalanche towards a lower level, formed into a dense cloud of vapour which caused the snow blasts in the Pamir and the flood in the Punjab. But geologists refer to this cataclysm (in regions now known as Rajputana) in connection with the submersion of Gondwana in the Deccan which at that time extended up to the modern Madagascar islands. This happened, according to them, in the early Tertiary Age. Millions of years have rolled by since that time. The last glacial period occurred

10,000 years ago according to the American scholars and the consequential floods ended before 8000 B.C. So the phenomena mentioned by Dr. Das took place later than the last glacial age and not in the inter-glacial period.

In the Iranian literature, Aryanobijo is stated to be located in the vicinity of the Arctic. The location of Aryanobijo in the Pamirs and the construction therein of Jima's "Bara" is thus flatly contradictory to the evidence of ancient Iranian literature like the Mannai Khad, etc. It is stated that in the Aryanobijo the summer (*i.e.*, day time when the sun was visible) lasted for seven months while winter or night time, when the sun was not so visible, lasted for five months. This phenomenon is possible only in the Arctic lands. In the Rig-Veda the Saptagu Rishis counted seven suns, *i.e.*, seven summer months and five winter months in a year, to the Navagvas it was nine summer months or days while winter or night was for three months and to the Dasagvas the day was for ten months while the night was for two months.[1]

[1] *Vide* Rik. 1. 164. 2, 8. 72. 7, 9. 114. 3, 10. 65. 1 and 10. 72, 8, etc.

In the Polar lands, Sumeru, the year is said to consist of six months of sunlit day and six months of cold dark night. Gradually as the Aryans proceeded steadily towards the south, the sun became visible to them for seven, eight, nine, ten and finally for twelve months in a year. For the prolonged sacrificial ceremonies of the powerful Angira clan, the directions for these rituals and ceremonies refer to nine months and ten months of the sun according to the location of the various lands in which these ceremonies were performed (*vide* Rik. 10. 61. 10; 5. 45. 7, 10, etc.). In Rik 8. 46. 23 the year is said to consist of ten months. In ancient Rome, the year was computed to be a period of ten months and the word 'December'—the tenth month—is a faint echo of this old tradition. In the old Persian literature there is a reference that in the Aryanobijo there were ten months of summer and two months of winter at first but owing to the action of the Devas it changed into ten months of winter and two months of summer.

The fact that the climate of the Arctic lands was warm before the last glacial age is testified by the discovery of the remains of animate life,

trees and creepers excavated in those regions. It was only after the last glacial age that the winter season began to be computed at ten months in these regions. In fixing upon the Pamirs and the Punjab as the original home of the Aryans, Dr. Das has been constrained to imagine a period of four or five months of uninterrupted darkness when the sun was bedimmed by dense clouds. According to the Zend-Avesta, the climatic condition of the Saptasindhu and the Aryanobijo became almost the reverse of what was before, through the action of of Angiramanyu. Aryanobijo was a warm land while the Saptasindhu was cold but, later on, the latter became warm while the former became bleak and dismal. In order to reconcile his theory with the Iranian tradition he states that the Saptasindhu or the Punjab was formerly cold whereas the Pamirs or the Aryanobijo was warm before but now it has become cold. The Pamirs and the Punjab are almost contiguous lands and it will not be wrong to say that the Punjab is just to the south of the Pamirs. The Pamir plateau—the roof of world—is a very high tableland and is surrounded on almost all sides by snow-clad hills. It is both

higher, and more northernly situated than the Punjab. Commonly, the higher the land or the more northernly the parts of the earth, the colder is the climate. The Pamir plateau is both higher and more northernly situated than the Punjab. According to the view of Dr. Abinash Chandra Das, when it was warm, its southern neighbour, the Punjab (which was on a lower level and which was also on the fringe of the deserts) was cold and later when the Pamirs became cold the Punjab became a hot country.

This is rather untenable. Geology records no evidence of any change in the Pamirs though vast changes are recorded in the formation of the Himalayas. At page 112 of Mr. Wadia's book it is stated that the climate of the salt range in the Punjab was warm in the glacial age as is evident from the traces of trees etc. embedded in the bowels of the earth. Dr. Das has imagined the existence of a desert to the south of the Punjab because in Rik. 6. 62. 2 there is a passage which refers to a perilous trail across the desert. According to him, due to the heat of this desert, the climate of the Punjab was cool for a perid of four

months of clouded sun. Inspite of what the geologists say, the climate must have been cold at first and then turned hot to suit the theory of Mr. Das; otherwise it will contradict his theory. In the Zend-Avesta [Fr. xxii, xxi, xix] the Asur-worshippers are found to be hurling their curses at the Deva-worshippers. These curses, again and again, repeat the imprecation "let the Devas perish in the north." From this it becomes clear that the Indian Aryans lived in lands to the north of the Persian Iranians. But Dr. Das has suggested just the reverse. He has placed the Persian Iranians in Pamirs in the north and the Aryans have been placed by him in the more southernly Punjab. Accoring to Vendidad (Fr. 11. 20) of the Zend-Avesta, hell is in the north where Angiramanyu dwells. According to Yasht III, 9. 12-7, Ven Fr. 9. 1, Fr. 7.2 the Persian hell is in the north and their Paradise is in the south. So it does not stand to reason that Ahur Mazda would send his faithful flock to settle colonies near their northern hell instead of sending them to the safe and pleasant lands in the south. Therefore the Pamirs cannot be Aryanobijo. Ahur Mazda built the Saptasindhu

as one of the dwelling places of his Iranian worshippers. Is it therefore reasonable to suppose that it was the home of the Deva-worshipping Aryans ?

Dr. Das has fancied that his Saptasindhu was surrounded on all sides by the sea but since the rise of the Himalayas there has not been any appreciable change in Afghanistan, Tibet or Aryavarta or the northern plains of India. In his book—"Rigvedic Culture" Dr. Das has affixed a map in which Mr. Wells has depicted the geographical position of these regions 50,000 years ago, but even in that map there is no sea circling round his Saptasindhu. Dr. Das has located an inlet of the sea between the Bay of Bengal and the Arabian Sea. The geologists have given the name "the Gangetic depression" to it and are of opinion that it was never a sea but the basin of the Vindhya and the Himalayan ranges whose water courses carried a vast quantity of silt to this basin and even when this silt-formed land has been bored to a depth of 1300 feet, no end of this muddy soil has been reached. Rik. 3. 33. 2 describes the Arjikia (Vipasa—modern Beas) as falling into the sea. In that case, the sea must

have existed just to the north of the place where the Beas now meets the Indus. It must have been at 30° north latitude. Allowing a margin for his supposed desert the narrow strip of land that is left is too scanty for providing sufficient living space for the Aryan tribes who were fast increasing in numbers.

According to Dr. Das the ancient kingdom of Oudh did not exist along the banks of the rivers Gomati and the Saraju as they coursed towards the Ganges after emerging out of the Himalayas, nor did the old kingdom of Videha flourish on the banks of the Gandaki, as, according to him, a vast sea rolled its countless waves over these regions at that time. He even suggests that the famous janapada of the Panchalas also did not exist in its traditional site. He does not hesitate to assert that the famous Vedic kings like Ikshāku, Māndhātā, etc. lived on the banks of the Saraju river—not the Saraju of the Gangetic Doab but the Saraju—modern Harirut river in the western part of Afghanistan. The ancient Panchala was also known by the names of Srinjaya and Kribi—*vide* Rik. 8. 20. 24, 8. 51. 8 and also the Satapatha Brahmana 13. 5. 4,

7, etc. From these references the existence of Kribi or Panchaladesha can be definitely inferred. So also the existence of Brishni or Surasena is indicated by the Vedic mantram in Satapatha Br., 30. 8. 7. 23. It is, therefore, quite clear that the theory of Dr. Das cannot be accepted. The holy confluence of the three sacred rivers, the Ganges, the Jamuna and the Saraswati, did exist, and so the city of Pratisthana Puri or holy Prayāga at that spot also existed. There was no sea between the field of Kurukshetra and this city of Prayāga. The Matsyadesa and the Chedi country are also mentioned in the Rigveda. Matsyadesa is identified with the regions round modern Jaipur in Rajasthan and it was situated along the south western slopes of the Vindhya Range. Chedi is modern Bundelkhand; it was ensconced in the northern spurs of the Vindhyas.

The question then resolves into whether there existed an arm of the sea between Chedi and Prayāga. If it is suggested that the sea was there, then it would seem rather unaccountable as to why the Aryans went to Chedi after crossing this sea but did not extend their settlements in the Deccan

by trailing over the Vindhya Passes. If, on the other hand, it is supposed that the sea did not exist there, then the question would at once occur as to what prevented the Aryans from spreading to the south. If the Vedic patriarch, Manu's son Ikshāku, reigned on the banks of the Harirut or Haraju (Saraju) in Afghanistan, then what is the objection to the hypothesis that on the banks of the Haravati (Saraswati, modern Harut river) were situated the homes of the ancient Aryans? And in that case, it may further be advanced that it was in these places that the sacred hymns of the Vedic Rishis were first chanted. Near about this region in Afghanistan, we find the Helmund and six other rivers all of which flow into the Saharigabu Lake. The Helmund itself also has seven channels or branches.

Some are of opinion that the Arghan Dhab, branch of the Helmund is the original Saraswati. Some identify the Saraswati with the Harut river. It also consists of seven streams. Some archaeologists think that Kandahar is the ancient Gandhara. This Gandhara was the birth-place of Panini. So in Rik. 10.75.1 mantram—' Sapta Sapta Tredha '

the reference about these rivers as three with seven channels may without any objection be applied to these three seven-streamed river systems in Afghanistan. Also how can the supposition be reasonably accepted that the abode of the priestly family of the Vasisthas who were the spiritual preceptors (the Purohita) of these Heratian Ikshakus (who lived near Herat in modern Afghanistan) was close to the banks of the Saraswati near the Kurukshetra or even further to the east—on the banks of the Jamuna? If the boundary of old Afghanistan be not extended as far as the Ganges and the Jamuna, the separation of the Saptasindhu from Afghanistan becomes inevitable and the separate existence of the people of the Saptasindhu and Afghanistan has to be admitted. Or, if it is suggested that the Aryan tribes settled in the Punjab after they had abandoned their homes in Afghanistan then, the Punjab (or the Saptasindhu according to Dr. Das) can never be their original home.

If it is said that the Ikshaku clan came to Oudh from their early seat at Herat, then it must be admitted that their settlements extended towards

the east while the Saptasindhu existed as an intervening region. Harayu and Haravati also are the lands of the Ahur-worshipping Iranians according to the Zend-Avesta. How then could the Deva-worshipping Aryans settle there without dislodging the earlier inhabitants? Dr. Das has not thrown any light on other intricate problems that would arise if his theory were accepted, such as, whether the Vedas of the Aryan people of the Saptasindhu mention the names of Iskshaku, Māndhātā, etc., who were the inhabitants of Afghanistan or whether the Vedas refer to the inhabitants of Afghanistan, *i.e.*, whether the Rigveda was sung in Afghanistan or in Saptasindhu. Māndhātā Trasadasyu, etc., are Vedic Rishis, seers and patriarchs. Is it likely that seafaring Aryans who could go so far as Egypt could not cross the sea that existed just to the north of the Vindhyas though according to Dr. Das this sea was but a span of "shallow water"? On which shore of this sea, according to him, were the sites of places like Chedi and Matsya which find mention in the Rigveda? Various other questions like these are not solved by Dr. Das.

From a perusal of the Persian literature, it appears that sea voyages were forbidden to these ancient Persians and the Shahino Shaho Volbosoa, the Lord of Persia, did not himself go to Rome but sent his brother, by land, to accept the royal crown from the gracious hands of the Imperator Nero though he was invited by the latter to do so. How could their kindred folk and close neighbours—the Aryans—then cross the sea? In many places of the Rigveda, there are allusions to the sinking of the galleys of Vujjyu and it was for this dread of the sea that sea voyages were not undertaken. The evidence of the crossing of the sea by the flora and fauna of a particular place does not support, by itself, the idea of crossing the sea by men. The Siwalik ranges in the south of the Himalayas were formed at a later time and therefore the water courses that drained the Himalayas, *i.e.*, the rivers Indus, Saraswati, Yamuna, Ganges, Gomati, Saraju and the Gandaki or Gogra existed before the formation of the Siwalik hills. For this reason, these have been given the name of "the antecedent river system" of the Himalayas by the geologists.

The existence of the rivers presupposes the existence of river banks also. These banks might not have been very high but Rik. 6. 45. 31 refers to the high banks of the Ganges. As the rivers Saraju, Gandaki, etc., existed so the lands on their banks must also have existed and thus there is no bar to the existence of principalities like Oudh and Videha and the conclusion becomes apparent that there was no sea in those regions.

In the Rig-Veda Rahugana Gotama was one of the earliest of the Rishis and Sages. To four generations of his family the Rigvedic mantras or hymns were revealed. In the Satapatha Brahmana, there is a narrative describing the journey of Rahugana's son, Gotama, to the banks of the Sadānirā or the Gandaki; also, according to a different version, as far as the banks of the Karatoa in Bengal. This Gotama, the son of Rahugana Rishi, took with him a Kshatriya chief named Videha Mathava and carrying the holy spark of the sacrificial fire as far as the lands watered by the Sadānirā, anointed the said Videha Mathava as the Lord of those lands.

Videha Mathava and Mithi, King of Videha, mean one and the same person; therefore the janapada of Videha or Mithila must have existed even in the Vedic Age. The fact that the ancient Aryans came from outside and then settled in different parts of India does not take away or minimise the glory or importance of these lands.

The old theory that the Aryans of India came originally from the lands near the Sumĕru or the Arctic regions is supported by the Sastras on good reasons. The Vedas, the Puranas and ancient history all describe Sumeru as the land of the Devas. In Rik 8. 6. 29 it is stated that the sublime Indra dwells in the north in an entirely opposite direction from Kumeru in the south. Aitareya Brahmana 8. 14 refers to the abode of the Uttara Kurus which is inaccesible to ordinary mortals. It is situated to the north of Mount Sumeru. The Himalaya is not the abode of the Devas. It is the place of Mahadeva and Kuvera. The abode of Brahma, Indra and the other Devas was in Sumeru. Vaivaswata Manu's son Ikshaku and his descendants reigned in

Sumeru—*vide* Vishnu Purana, 2nd Part, 1st Chapter[1] in which the 21st and the 22nd verses run as follows:—With Meru in the centre the lands around, were given to Ilabrita. The Patriarch gave to Ramya the lands bordering the Blue Mountains. To Bhadrashwa was given the land to the east of Meru. In the 34th chapter of the Vayu Purana[2] it is stated that Mount Meru is surrounded on four sides by other prosperous lands—the country of Bhadrashwa was to its east, that of Bharata was in the south, Ketumala to the west and the Uttara Kuru was to the north of this Meru. So also in the 12th Chapter of the Matsya Purana[3] Devarat Bikukshi was the eldest

[1] इलावृताय प्रददौ मेरुर्यत्र तु मध्यगः।
नीलाचलाश्रितं वर्षं रम्याय प्रददौ पिता ॥ २१
मेरोः पूर्व्वेण यद्वर्षं भद्राश्वाय प्रदत्तवान् ॥ २२

[2] भद्राश्वा भरतश्चैव केतुमालश्च पश्चिमः।
उत्तराः कुरवश्चैव कृतपुण्यप्रतिश्रयाः ॥ ५६

[3] इक्ष्वाकोः पुत्रतामाप विकुक्षिर्नाम देवराट्।
ज्येष्ठः पुत्रः शतस्यासीद्दश पञ्च च तत्सुताः ॥ २६
मेरोरुत्तरतस्ते तु जाताः पार्थिवसत्तमाः।
चतुर्द्दशोत्तरञ्चान्यच्छतमस्य तथाभवत् ॥ २७
मेरोर्द्दक्षिणतो ये वै राजानः सम्प्रकीर्त्तिताः।
ज्येष्ठः ककुत्स्थो नामाभूत् तत्सुतश्च सुयोधनः ॥ २८

of the hundred sons of Ikshaku—Bikukshi himself had fifteen sons who became the rulers of lands to the north of Meru. It is also heard that he had fourteen more sons who were said to be the lords of the lands to the south of Meru. The eldest of these was Kakutstha whose son was Sujodhana (verses 26, 27, 28.) The evidence of the Puranas cannot be lightly brushed aside because these Puranas are the storehouses of information about those ancient times when the early Aryan sovereigns extended their influence even beyond the Pacific Ocean.

From many of the Rigvedic hymns it can be known that these ancient Aryans were abandoning their old habitations and trying to find new homes for themselves. Rik. 1. 30. 9 refers to their old homes. 1. 42. 8 expresses the prayer "Lead us, Thou, O Lord, to lovely lands of verdant green and let there be no distress in the course of our journey." 1. 97. 2 refers to the devout offerings of prayer for grant of pleasant fields and delightful roads. 2. 27. 7 invokes the queen mother Aditi and Aryama to lead them safely through hostile people to virgin lands elsewhere. 3. 47. 5 prays for new shelter. Rik. 4. 54. 5 asks for a dwelling

place and 5. 51. 15 refers to their toilsome trek. Rik. 5. 51. 13 alludes to the Lord as the bestower of the domestic hearth. 6. 47. 20 alludes to the prayer of a forlorn people who had lost their moorings for guiding them to their proper destination as they had reached a dreary country devoid of pasture in the course of their journey. 6. 21. 12 invokes the Lord in the hymn "Be Thou our guide in this perilous path." 6. 51. 15 invokes the Devas to protect them in their journey along the roads. In 6. 54. 1 we find the prayer "Show us our way and our final resting place." 6. 25. 9 prays for dwelling place. 6. 62. 2 is a prayer for leading them to cooling waters after passing right across the desert sands. 6. 4. 8 invokes the Lord to lead them safely along roads uninfested by the roving bandits. Rik. 6. 20. 1, 6. 36. 4, 6. 16. 18, 24, 6. 45. 23, 6. 46. 6, 9 hymns all refer to the Giver of the dwelling house. 6.67.2 prays for a house that could keep out cold. 7. 19. 5 refers to the nine and ninety places spread out for their habitation. 7. 20. 2 refers to the principalities founded for Sudasa. 7.37.6, says "Thou art showing this place as our abode." 7. 56. 24 wants the

extermination of the people in whose lands they had come to settle. 7. 74. 1, 5, 6, 7. 82. 10, 7. 80. 6, 7. 82. 1 pray for lands and houses. 7. 90. 6 hails the Lord as the bestower of dwellings. 7.100.4 describes the Lord as traversing this wide earth so as to make it habitable. 7. 101. 2, 8. 9. 1, 15 are prayers for the gift of suitable homes. 8. 50. 3 refers to Indra as the bestower of homes. 8. 70. 8 prays for the acquisition of lands of lower levels. 8.85.5 prays for peaceful homes. 8. 93. 10 seeks His guidance in finding a way through impassable tracts. 8. 4. 17, 8. 6. 30 refer to the gift of homelands. 8. 18. 20 prays for houses and 9. 8. 8 for lands to settle. 9. 85. 8 prays for the gift of lands measuring four miles (Gabyuti—two croshas). 10. 25. 8 prays for lands and cultivable fields.

Dr. Das has quoted certain Rigvedic hymns to support his theory of an encircling sea. Rik 10. 136. 5 certainly speaks about two seas but these two seas are meant for the eastern and the western sky. In the Vedas the sky is often mentioned as the sea in the space overhead, *vide* Rik. 9. 62. 26, 9. 97. 44, 9. 96. 19, 9. 95. 4, 9. 64. 8, 16 and 17. Rik. 9. 33. 6

surely alludes to the four seas but here the hymn is only a prayer for a shower of wealth in the shape of copious rains from all the four seas, *i.e.*, the four quarters of the sky. It does not refer to any earthly object. In Rik. 10. 47. 2 the reference to the four seas is only in allusion to the pervading of Indra's glory in all directions. Rik 10. 89. 1 refers to the majesty of Indra as more sublime than that of the widest sea. Rik. 1. 30. 18 speaks about the fiery chariot of the heavenly Twins coursing across the sea but it really refers to the gliding of the chariot of the Aswins along the starry path of the stratosphere in the blue sky. The waters of the overhead sea referred to in Rik. 10. 96. 8 mean the clouds in the sky. The map he has inserted in his book, also does not show his "encircling sea." The last place built by Ahur Mazda is Ramkha or the river Russa which is said to be the boundary line between the lands inhabited by the worshippers of the Devas and the Asuras, that is to say, in the north lay the lands of the Devas or the ancestors of the Indian Aryans while in the south was situated Asurastan or the land of the Persian Aryans or Iranians.

In the Rig Veda, a river bearing the name of Russa, is mentioned in two places. The Russa of Rik. 10. 75. 6 is a branch of the Indus. The other Russa is mentioned in Rik. 9. 41. 6 wherein it is described as encircling Bistapa which is a name for Swarga or the abode of the Devas. In the seventh Chapter of the Bhismaparvan in the Mahabharata, it is stated that the river Russa,' emanating from the Jambu juice of the Jambudwipa which is situated to the south of the Blue Mountains and to the north of Nishadha Range, flows to the Uttara-Kuru after encircling the Sumeru peak. This shows that Uttara Kuru is in the north of Sumeru—it cannot be thus placed in Tibet. If Uttara Kuru is accepted as the home of the Aryans and Aryanobijo in the south as that of the Iranians then this is the Ramkha of the Zend-Avesta. In the thirtyninth chapter of the Aitareya Brahmana Sumeru is described as the land of the Devas. The river Russa falling into the Indus flows in an easterly direction but this Russa of the Mahabharata flows north. The rivers, mentioned in Rik. 2. 15. 5 as made to flow towards the north by Indra, cannot be the Himalayan rivers Indus,

Saraswati, etc., as they flow south. Though some of the Vindhyan rivers fall in the Ganges after taking a northerly course, none of them can be identified with this river Russa of the old traditions because the Vindhya mountain nowhere has been said to be the abode of the Devas, as it is situated in the Deccan. The river Oxus might be said to be this old Russa as it also flows north but the Russa of the Zend-Avesta issues out of the Elburz ranges and it cannot properly be said that the Elburz range is in the Pamir plateau. Besides if the original Aryan home is placed to its east, then it would be situated in Turan and nowhere near the old Heptahendu of the Zend-Avesta and in that case the Aryan homeland would fall in Central Asia. Some western scholars have placed the river Russa in Mesopotamia, but as the Aryanobijo was situated in the Arctic regions, the Russa alluded to in the Mahabharata, must be identified with the Ramkha. Astronomical works like the Suryya-Siddhanta, etc., also, have described Sumeru as the land of Devas. Western scholars are of opinion that people in the Paleolithic Age were nomadic in habit. In the Aitareya Brahmana there is a passage

which says that in the Krita Age (Satya Yuga), *i.e.*, in their earliest times, the Aryans were a nomadic race, *vide* verse 7. 15 of that book (कृतं सम्पद्यते चरन्). This passage also may refer to the wanderings of these Aryan tribes when they had to abandon their Arctic homes in Sumeru due to the deluge of snow which engulfed those lands in a perpetual sea of floating ice before they found their final resting place—the land of their dreams—their Promised Home in the holy land of Bharata specially created for them by the gods who directed their steps to this sacred country where the Aryan genius was destined to blossom in its fullest glory.

II. CIVILIZATION AND CULTURE IN THE VEDIC AGE

Scientists have imagined four different stages or periods of human progress : (1) the Bone and the Stone Age, (2) the Copper and the Bronze Age, (3) the Age of Iron and (4) the Age of Gold. Rik. 1. 84. 13 speaks about the forging of *vajra*

from the bones of the great sage Dadhichi for slaying Vritra with this weapon. Rik 1. 52. 8, 1. 81. 4, 10. 96. 3 refer to *vajras* made of iron while 10. 23. 3 mentions a golden *vajra*. 1. 56. 6 alludes to the slaying of Vritra with stone. 1. 172. 2 speaks about weapons made with stone. 4. 30. 20 refers to a stone-built city. 7. 3. 7, 7. 15. 14, 8. 100. 8 allude to iron-built towns. Rik 7. 83. 1 alludes to battle axe, 6. 47. 10 speaks about bow, arrow, quiver as weapons made of iron; 5. 52. 6, 5. 57. 2, 6. 27. 6, 6. 3. 5, 6. 43. 11 and 12 refer to iron missiles, javelins and swords. 3. 30. 13 and 4. 6. 3 mention axes; 5. 33. 6 alludes to silver coins while 5. 27. 2 refers to gold coins. 4. 37. 4, 5. 19. 3, 8. 47. 15 also allude to (Niska) gold coins. 7. 56. 13 speaks about gold bangles and necklaces. 4. 34. 9 refers to armours while 4. 53. 2 refers to golden breast-plates; 5. 53. 4 and 5. 54. 11 mention gold necklace; 5. 58. 2 mentions bangles; 2. 34. 3, 5. 54. 11 speak about gold head-gears, and 5. 57. 7 alludes to helmets. 9. 56. 2 alludes to the custom of adorning the bride with fine ornaments when she was given over to the bridegroom. 4. 2. 8 speaks about a horse with

gold accoutrements and 1. 30. 6 speaks about gold chariots. 1. 122. 14 refers to gold ear-rings while 5. 30. 15 mentions about the gift of ten gold vessels. 4. 32. 23 refers to the gift of vessels full of gold. 1. 25. 13 refers to dresses made of gold. 1. 31. 15 and 1. 140. 15 mention the use of armours. 1. 168. 3 mentions wristlets and *ḳartans*. 2. 39. 4 speaks of plate armour. 6. 47. 27 refers to chariots covered with the hide of the bull. 6. 48. 18 mentions sheaths of hide or skin. 3. 53. 19 and 4. 2. 14 mention wooden chariots. 6. 3. 4 refers to the melting of gold by goldsmiths while 5. 9. 5 speaks about the bellows made of skin used by ironsmiths. In 6. 44. 24 the *Dasajantra Utsa* is mentioned. 6. 47. 29, 2. 34. 13, 2. 43. 3 hymns describe various musical instruments like the *vina* (lyre), the *dundubhi* or the war drum and *ḳorḳori*, etc. Thus it can be perceived that in the Vedic period references are found about the co-existence of all the four stages of civilization, e.g., the Bone and Stone Age, the Copper and the Bronze Age, the Age of Iron and also that of Gold. Rik. 1. 21. 5, 1. 166. 9, 10. 71. 10, etc., allude to councils and popular assemblies while

4. 4. 1 describes the king and his minister riding an elephant.

Some are of opinion, that the highly spiritual philosophy expounded in the Upanishadas, have originated from the Kshatriyas and that the Brahmans took it from these Kshatriyas. They base their opinion on the strength of a verse in the Gita that "this noble truth known to the patriarchs (or royal monks) from generation to generation has been forgotten in course of time" and also on the evidence of the Upanishadas that Aswapati the king of Kekaya, Prabahana Jaibali, the lord of Panchala, Janaka, the king of Videha, Ajatasatru, king of Kasi, Chitra Gargayani, etc., were Kshatriya princes.

The doctrine of the five fires[1] (Panchagni Vidya) propounded by Prabahana, king of the Panchalas (Chhandogya, V, 3-10) is not the same as or identifiable with the Knowledge Absolute (Brahma-Vidyā). It is controverted by the fact that

[1] In explaining the Cycle of Creation—Jiva is to pass through 5 principles (Fire) —(1) Dyaus (the heavenly space), (2) Rains, (3) Earth, (4) Male Energy or Sperm, (5) Female Energy (Ovum).

Draupadi, Dhrishtadyumna, Ikshwaku, Mandhata, Agastya, Vasishtha, Suka, Drona and others were born without the medium of the fifth fire, Yoshitagni, *i.e.*, the female energy. Draupadi and Dhrishtadyumna did not enter or take recourse to the fourth fire—the male energy either. The Vaisvanara Vidyā, *i.e.*, the doctrine of Vaisvanara, the Universal Self, propounded by king Aswapati, the son of Kekaya (Chhandogya, V. 11-18) is merely the worship of the cosmos (Virāta) endowed with "seven limbs"[2] and so, finite or subject to limitation. Ajatasatru discussed Sampad Upasana or worship of one God.

The theory of Prajna, *i.e.*, Self in its state of Sushupti (dreamless slumber) as inculcated by king Ajatasatru is a theory of the Self qualified (Kaushitaki, IV, 19-20) and it is for this reason that the Prabhākara Mimansakas hold that the Self is in itself, an unconscious entity while the Bhatta Mimānsakas assert the view that it is both conscious and unconscious.

[2] Heaven, sun, air, water, sky and earth conceived respectively as the (1) head, (2) eye, (3) vital breath, (4) kidney, (5) middle part of the body, (6) right foot and (7) left foot.

The assumption that the Upanishads (Brahma-vidyā) originated from the Kshatriyas is thus absolutely groundless. Some have concluded that the sage Viswāmitra was a Kshatriya from a superficial study of the Mahābhārata and the Purānas written for the use of women, Sudras and low ignorant Brahmins who were not eligible to listen to the recitals of the Vedas. (*Vide* Bhāgavata Purāna, 1. 4.) Both Viswāmitra and Vasishtha are the sacrificial priests of king Tritsu Sudāsa. (*Vide* Rik 3. 53. 7-9 and 7.80.4.) It must be observed very particularly that Viswāmitra, his father Gādhi and his grandfather Kusika, together with his sons and grandsons like Madhuchchhanda, Jetā Aghamarshana, and others were all Rigvedic Rishis. In the Aitareya Brahmana Viswāmitra appears as the priest of king Harischandra of the Ikshwāku clan. In Rik 3.53.24 Viswāmitra has described himself as a son of Bharata. According to Nirukta, Bharata means followers—Upāsakas (worshippers) of Agni named Bharata. Bhārata is another term meaning Agni or Fire, *e.g.*,

प्रीयन्ते दक्षिणाभिः इति भारता: ऋत्विका:

Is it not therefore rather far-fetched to assume

that he was a Kshatriya? The Rigvedic Rishi Sunahshepha (who was a Brahmin lad belonging to the Angirā Gotra or clan) had not become a Kshatriya though he was reared up by Viswāmitra. His son Yājnavalkya, the sage, also was not a Kshatriya. Brihaspati of the great family of the Angiras, and his son Bharadwāja and Atharva and his son Dadhichi and Brihaspati's nephew Dirghatamā were Vedantists and Brahmins. The Madhuvidyā—the Lore of Bliss—and the Isa Upanishad also Rik 1.114 of Dirghatamā had not come from the Kshatriyas. They are the first propounders of Monistic Philosophy. The doctrine of Pure Monism is to be traced to the philosophic truths as explained in the Upanishads and the quintessence of this divine wisdom is to be found in the two noble expressions—अहं ब्रह्मास्मि "I am Brahma" and तत्त्वमसि "Thou art That." The seer of the first is the sage Vāmadeva of the Gautama family. Rāhugana and his son Gautama are Rig-Vedic Rishis. This Brāhman Rāhugana Gautama established a Kshatriya chieftain named Videha Mathā as King of Videha on the banks of the Sadānirā. (*Vide* Satapatha

Brāhmana). The Tenth Mantra of the 4th Brāhmana in the 1st chapter of the Brihadāranyaka Upanishad says :—तद्धैतत् पश्यन्नृषि वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्व्वं भवति। "Thus realising the Brahma within himself, the sage Vāmadeva asserted that he was Manu and that he was the Sun. Thus, to him, who knows and realises his essential being with Brahma—the Supreme Soul—the entire universe becomes one with himself."

This Brāhman Vāmadeva is the Rishi of the entire fourth Book (Mandal) of the Rigveda. The Rishi of the other sublime saying "Thou art that" is the great sage Uddālaka Āruni one of whose disciples was the great sage Vājasaneyi Yājnavalkya (*Vide* Brihadaranyaka 6.3.7) and his other disciple was Kusurubinda who is a Rishi in both the Sukla and Krishna Yajurvedas. He received the Brahmavidyā—the Knowledge Absolute from his father Aruna. This occurs in the Chhāndogya Upanishad 3.11.4. Thus Brahmā spoke about it to Prajāpati and Prajāpati to Manu and Manu spoke about it to his children. So the father

(Aruna) spoke about Brahma to his eldest son Uddālaka Āruni. Who are the "children" referred above, to whom Manu imparted the Bramhavidyā? The Bhagavat Gitā says it is Ikshāku to whom Manu spoke about this. But in Rik 1.114.2 Kutsa of the Angirā family speaks of Manu as the father. In 1.80.16 Rāhugana Gautama alludes to Manu as the father. In 2.33.13 the sage Gritsamada of the Bhrigu clan calls Manu as father. In 8.30.3 Vaivaswata Manu also calls Manu by the name of father. The Prajāpati Swayambhuva Manu (the First Manu) is the father of all and not a Kshatriya. That Rāhugana Gautama was a Brāhmin is known to all. The various monistic mantras of Rāhugana Gautama, *e.g.*, Riks 1.91.6, 7 and 8 which begin as मधुवाता ऋतायते "Air carries the blissful fragrance of the Lord," etc., or Rik 1.89.10 (अदितिर्द्यौः) which sees the one eternal soul in everything, have been discussed in the chapter on the teachings of the Vedānta. The Rishi of the sublime saying "Thou art That", the Sage Uddālaka Āruni, also belongs to the Gautama Gotra or family. The mantra of the Chhāndogya Upanishad 6.3 as

revealed to him, *viz.*, "By knowing whom, all that has not been heard, is heard, all that is not thought of, is at once thought out, and all that is not known, becomes known at once," has been taken by Bādarāyana Vyāsa as a proposition which he wanted to establish in his Vedānta-Sutra. Even if the great sage Yājnavalkya is considered to be a Kshatriya, yet it still must be admitted that he got his lessons in the Brahma-vidyā from this Brāhmin Uddālaka Āruni. That this sage Uddālaka Āruni was a Gautama Brāhmin is clear in the Chhāndogya and the Brihadāranyaka Upanishads. (*Vide* Chhāndogya 5.3.7 and Brihadāranyaka 6.2.8).

In Kaushitaki 1.1 we find the expression "Āruni was told." Nachiketa of the Katha Upanishad is the grandson of this Uddālaka Āruni. It is needless to dilate on this point any further.

Many persons believe that the elaborate rituals and the display of pomp in the sacrificial ceremonies like the Aswamedha, etc., were not current in Vedic times but originated in later periods under the influence of the Brāhmins. This idea also is quite mistaken. The performer of many Aswa-

medha sacrifices—king Bharata—gave the name Aswamedha to his own son.—*Vide* Rik 5.27.4 and 8.68.6. In Rik 10.61.21. Manu's son Nāvanedishtha describes himself as the son of an Aswamedhayājin, *i.e.*, as the son of a performer of the horse-sacrifice. In Rik 5.27.6 the aforesaid King Aswamedha is described as desirous of performing an Aswamedha himself. Rik 10.173s. alludes to a Rājasuya sacrifice and the lavish gifts distributed by the overlord Abhyavarti in his Aswamedha ceremony are described in Rik 6.27.8. Rik 8.25.8 speaks about the anointing of the Kshattriya chiefs in their lordships. Rik 3.53.11 alludes to the instruction of the great Sage Viswāmitra that the sacrificial horse meant for Horse sacrifice (Aswamedha) of king Sudāsa should be released while 1.162s. describes an Aswamedha Performance itself. In Rik 1.32.3 a sacrificial ceremony known as the Trikadruka sacrifice is mentioned while 1.20.7 refers to various sacrificial ceremonies such as the Sapta Soma, Sapta Havih and the Sapta Pāka sacrifices. In 1.34.1 there are instructions for the proper observances of (Prātahsavana, Mādhyandina Savana and the Sāyaṃ Savana) the early morning, midday

and evening ceremonies of extracting the Soma juice for sacrificial purposes. Rik 1.80.9 refers to twenty priests partaking in the ceremony while 3.7.7 & 8 speak about sixteen such priests. Riks 1.110.4, 5.44.7, 6.36.1 and 10. 62.1 allude to a stupendously elaborate ceremony that lasted throughout the whole year. It has already been mentioned before that the Navagva and the Dasagva Angiras completed their sacrifices in nine and ten calendar months respectively. In many places there are allusions about the Saptahotās (Seven invokers).

Some western scholars are of opinion that the Indian Aryans got the idea of the Zodiac and the names of the stars and planets from the Chinese or the Greeks. Steeped in their class-pride of racial superiority they made this assumption either because they could not tolerate the idea that the ancient Indians were infinitely more advanced in all respects than their own ancestors or because they wanted to show off their own achievements to the Indians who form a subject race to-day and then to create a sort of inferiority complex in them by belittling the ancient glory of their ancestors. In Rik 7.75.5 is

mentioned the names of the Chitrā and the Maghā. Rik 3.32.2 names the Mrigasirā (Gabāsira of the Vedas), the Manthi (Bisākhā of modern times) and the Venus (the Sukra) graha. 5.54.13 alludes to the Tishya and in Rik 10.85 such names of the stars as Aghā (Maghā) and Ārjuni (Fālguni), etc., occur (अघासु हन्यते गावोऽर्ज्जुन्योः पर्य्युह्यते). 1.24.9 mentions the name of the Satabhishā and the name of the constellation of the Great Bear (the Riksha) is found in the tenth Mantra. 1.161.13 expresses the name of one particular star now known as the Dog-Star by precisely the same term, the Svānam (the Dog). In 1.162.18 twenty-seven stars with seven planets have been named as 34 horses figuratively.

So it can undoubtedly be said that these names of the stars, etc., come from the Vedic times. In Rik 1.164.11 and 1.164.48 there is a mention of the twelve signs of the Zodiac. Rik 4.33.7 refers to the twelve Dyuna or the twelve rain-giving stars. It can be seen that the Ancient Hindus had a very advanced knowledge of Astronomy in those times. As for example Rik 1.35.6 speaks about the Moon and the other planets taking up their positions in

the vast space of the Solar System. 10.110.9 says that the earth was formed out of the sun.—*Vide* also 3.19.1 and 2 of the Chhāndogya Brāhmana. Rik 10.149.1 & 2 describe the sun as preventing the displacement of the earth from its orbit by its force of gravitation. The motion of the earth is indicated by Rik 3.30.9, 5.32.9, 5.84.1, 7.35.3, etc., while 9.82.4 tells us that the moon originated from the earth. Rik 1.105.1 speaks about the moon as full of water while 1.84.15 says that the rays of the sun are reflected in the moon. Rik 10.80.1 describes that ebb-tides and flow-tides are all due to the influence of the moon. 1.164.12 refers to the periods of six months known as Uttarāyana and Dakshināyana when the sun remains in the northern and southern latitudes. In Riks 1.25.8, 1.164.18 lunar months and Adhimāsas or Malamāsas are described. Rik 2.36 divides the year into six seasons, *e.g.*, Madhu, Mādhava, Sukra, Suchi, Nava and Navasya. 1.164.2, 1.164.48, 4.53.5 refer to three seasons while 1.155.6 speaks of four seasons. In Rik 1.164.12 and 8.72.7 there is an allusion about five seasons. Rik 1.95.3 describes that the

seasonal changes are due to the sun and Rik 10.124.3 alludes to the "Performer of Sacrifices in different seasons."

In 1.164.48 and 1.55.6 the year is computed to be of 360 days. Riks 5.40.5 and 6 describe the solar eclipse and state that solar eclipses can be observed by means of telescope-like instruments known as the Turiya Brahma Yantra. Riks 1.92.11, 1.24.2, 8.62.9, 9.12.7, 10.72.3, 10.140.6 allude to the two methods of computation of Time, *e.g.*, Daiva Yuga and Manushya Yuga. In Rik 10.85 there is a description of the various rituals and customs in wedding ceremonies and the gifts of wedding presents on the occasion of the marriage ceremony of Suryyā. In describing these gifts fine dresses, chariots and carts, banners and flags, gold-bags and coffers, canopies, equerries and message-bearers, slaves and slave girls and others, are mentioned. All these show that society had reached its fullest state of prosperity and development—its fourth or golden age.

In the Vedas there are many allusions about the Sudras or the Dāsas. Who are these Sudras

and Dāsas? The Aryans were people with sacrificial rites, whereas the Dāsas were not (*vide* Rik 6.22.10). From 5.12.5 it can be observed that some had abandoned the fire-worship but later on took to it again. 8.51.9 describes both the Aryans and the Dāsas worshipping Indra. Rik 6.45.31 describes that a Rishi named Sanju received gifts from a Pani named Babri while in 8.46.32 is described the acceptance of gifts from Ballutha, the Dāsa. In Rik 4.51.3 the Panis are described as non-bestowers of gifts, *i.e.*, not devoted to performances of sacrificial ceremonies ending in the bestowal of oblations and gifts for the Devas and the Brāhmanas. In Riks 1.182.3 and 1.184.2 there are invocations for the annihilation of the Panis. When the devas and the non-devas settled down in peace side by side in the same country, *vide* 6.47.20, these Dāsas were undoubtedly ranked as the Sudras and so they had no right or use in Vedic worship. असतो वै एषः सम्भूतो यत् शूद्रः (Tai. Br. 3.2.3.1) दैव्यो वै वर्णो ब्राह्मणः असुर्यः शूद्रः (Tai. Br. 1.2.6.7). The prevalence of the caste system or Varnāsram, *i.e.*, division of the people into four Varnas or castes is indicated by the

following hymns. The Brahmin or the Priestly, the warrior castes or the Rājanyas, *i.e.*, the Kshatriyas are mentioned in 3.38.3, 3.38.5, 3.59.4, 4.42.1, 4.50.9, 5.27.6, 5.34.9, 5.44.10, 8.22.7, 8.25.8, 10.66.8 and 1.108.7. In Rik 8.5.38 the bestowal of ten subject-kings in gift is mentioned in connection with the sacrificial ceremony of Kosu, king of Chedi. In the Rigveda, the genealogy of Bharatá, son of Dushyanta, is shown to the 7th or 8th generation. This genealogical table has been given in a later chapter. Five generations of kings like Māndhātā of the Ikshwāku clan also are mentioned in the Rigveda. The existence of the priests is also indicated in 1.1.1 and other hymns. Rik 10.98.7 refers to Devāpi who was the priest of king Sāntanu. Many families of the Rishis included four or five generations of seers of the Vedic mantras. The Vaisya caste is indicated in Rik 8.66.14 which refers to the usurious merchants. The sea voyages of these merchants, for purposes of trade, are proved by Riks 1.25.7, 1.46.8, 1.48.3, 1.56.2, 1.116.3 and 5, 10.115.9, 10.156.3 and 4.55.6, etc. The various subdivisions of the

different castes, are also mentioned. Rik 5.9.5 alludes to the blacksmiths and 6.3.4 speaks of the goldsmiths. 10.10.6 refers to the weavers, 10.97.6 to the physicians, 10.106.10 to the labouring classes, while 9.112.1 and 2 refer to the carpenters, physicians, ironsmiths, etc.

It is suggested by many persons that in the Vedic Age the art of writing was unknown; hence the Vedas were committed to memory and thus handed down orally from generation to generation but Riks 6.53.7 and 8 clearly refer to the existence of a script, *vide* "Ārikha Kikira Krinu." Rik 1.164.24 speaks about the composition of the seven metres by arrangement of the letters of the alphabets. Letters of the alphabets are mentioned in Rik 10.13.3, while in Rik 1.112.2 it is stated that in order to get education, pupils stand before their preceptors who were adepts in the use of sentences. In Rik 4.20.8 Indra is invoked as the leader of culture and education while 1.142.8 refers to learned disciples. Rik 5.42.4 prays for scholarly sons while 1.8.6 refers to Brāhmanas engaged in the acquisition of knowledge. Rik 1.18.7 expresses the idea that the sacrificial cere-

mony performed by the learned is conducive to the expansion and sublimation of their mental faculties. Rik 10.71 sukta is about the learning of languages and the Knowledge Absolute, while in its 9th mantra it is said that those who learn uncultivated and impure language, ignoring the acquisition of a cultured or refined style, are only fit to drive a peasant's plough or the weaver's shuttle. Irrigation channels for public utility services are mentioned in 10.105.1, bridges in 7.65.3, sinking of wells in 10.25.4, while tanks and temples are mentioned in 10.107.10. Rik 2.41.5 speaks about the thousand pillared palaces while houses made of three metals are mentioned in 6. 46. 9. Halls supported by thousand pillars are alluded to in 5.62.6, 4.5.1 and 1.166.9, catering of food in rest houses is mentioned in Rik 10.101, sukta. Arrangements providing artificial reservoirs and tanks for the supply of drinking water for men and animals, provisions of pasture lands, etc., are also indicated. Laying down courses for horse-races is mentioned in 9.97.20 and 10.156.1 while 4.32.23 speaks of stages set with marionettes. So race-courses and theatrical stages which occupy so great a place in modern civilization also existed

at that time. The achievements of the ancient Aryans in the pursuit of spiritual advancement will be related in a later chapter. It is also superfluous to write anything about the condition of female education in India at that time. Mamatā, Ghoshā, Vāgāmbhrini, Apālā, Romasā, Rātri are the names of some of the ladies who are held in esteem as the seers or Rishis of the Vedic mantras. In Rik 10.102 a lady named Mudgalāni is said to have fought valiantly in a battle, seated in her war chariot. In later times highly spiritual ladies like Maitreyi, Gārgi, and others also must have been highly educated.

It is not out of place to discuss about Indra whose worship led the Deva-worshipping Aryans to separate from the Ahura-worshipping Iranians. Who or what was this Indra of the Vedas ? Was it only a force of blind nature, clouds, thunder or something else ? It will not be out of place to give here some indication of this in the following passages :—

Indra is Eternal and All-pervading—Rik 5.33.6.

Indra takes form in the world and lives in bliss or eternity—3.38.4.

Indra reveals Himself in various forms through his Māyā—3.53.8, 6.47.18 and 10.54.2

Indra originates the Sun, the Dawn, the Earth and the Fire—3.31.15 and 3.32.8.

Indra is the Father—also the Mother is He—8.98.11.

Indra is the Divine Halo that cheers and heartens—2.27.11 and 14.

Indra is the Halo of light—10.54.6 and 1.57.3.

Indra is transcendental. The Universe with its sky and the earth cannot enclose Him.—10.27.4.

Indra is in every man.—10.43.6
Just as the spokes are embedded in the wheel so is the Universe indented to Indra—1.32.15.

This earth covers only a fraction of the sides of Indra—3.32.11.

The adoration of all the various deities is nothing but the adoration of Indra Himself—1.7.7.

The senses of the Devas, the Yakshas, Gandharvas, the human beings and the animal-world are the senses of Indra Himself—3.37.9.

The world does not exist beyond the great Indra—2.16.12.

Indra is knowledge—1.100.12 and 1.102.6.

Indra is the Lord of Heaven—3.45.5.

The Divine Indra is greater than all that is great—3.46.1.

Indra preserves the good and destroys the evil—3.46.1, 1.54.7 and 1.165.6.

Indra is the sun—1.5.6 and He Himself is Vishnu.—9.63.3.

Māyā (Ignorance) gathers herself in Him (Indra) at the (Pralaya) close of a cycle of creation—10.22.11.

From all this it can be seen that Indra alone is the One Eternal God.

The various deeds performed by Indra as Avatars are mentioned in the Rigveda.

Indra has four Asuryyadeha Rupavyuha (Rik 10.54.4.). Indra is Vāsava who dwells in every body as the innermost Spirit or He is the Vāsava in whose divine body dwell all created beings (Rik 3.38.4, 8.94.2, 9.96.18, 10.43.6, 10.55.3 and 4; 5.33.6, 3.57.3, 2.16.2 and 10.54.6.). Indra receives the flaming Discus (चक्र) from the fire as manifested in the sun. (Rik 1.75.4, 4.28.2.) He cuts off the head of the Dasyu with His Discus (चक्र), 8.96.9. Indra shatters the cart, 4.30.10,

10.73.6. Indra slew the demon-woman who was about to kill him (Rik 4.30.8.). When Kushavā swallowed him up Indra extricated himself by piercing his body (Rik 4.18.8.). Indra slew in a swamp the Serpent (Ahi) in the guise of Vritra. (Rik 8.36.1 and 4, Rik 2.11.9.). Indra holds aloft the hill, he moves the hills from place to place and pierces their sides. (Rik 6.18.5, 2.12.9, 4.16.8.) Indra is fond of curd and thickened milk (Rik 9.68.8, 9.39.1.). Indra forms milk in the body of the cow (Rik 4.58.4.). Indra is the lord of the cows (Rik 4.30.22, 10.11.3.). Indra rescues and recovers the cows stolen by Pani (Rik 3. 44. 5, 8.36.2, 1.33.10.). Indra put Vritra to death with the help of Vishnu (6.20.2.). Indra is the holder of the celestial conch Pānchajanya (Rik 1.100.2.). Indra is the winged-one (गरुत्मान्) (Rik 1.164.46.). In Indra's navel rests the Universe (Rik 10.82.3.). Indra is the Creator of the world (Rik 1.61.7, Rik 3.32.5.). Indra is called by the name of Hari (Rik 8.9.3.). He is also called Govinda (Rik 1.82.4, 10.103.6.). Indra is Vishnu (Rik. 9.63.3.). Indra the foe of Vritra, is the slayer of Namuchi. Indra is hit with an arrow by

Vyamsa (Rik 4.1.79.). Indra's friend Ārjuneya Kutsa is a great warrior (Rik 4.16.10, 5.101.9.). Indra is the seventh among the Ādityas. Indra laid down the sacrificial procedure (Rik 10.49.1.). Prayers addressed to all the deities are only prayers unto Indra (Rik 1.7.7.). The festivals in connection with the autumnal Full Moon are the celebration of the preparations for killing Vritra (Rik 2.12.12, 4.19.3).

Some of these are also found to be associated with Krishna of the Purānas.

In the Second Brāhmana of the fourth chapter of the Brihadāranyaka, it has been said that Indra is the Purusha in the right eye—the Ātman—the Purusha in the left eye is Virāt his consort and their meeting place is in the heart.

Just as He takes a new form and nourishes it in a feminine body so does He hold and nourish the three worlds—the Bhu, Bhuva and Swa—the earth, the space and the heavens above, in the Virāt body where dwelleth the entire universe and all the devas, men and birds with all other created beings. This Virāt state, also, is not the Ultimate Reality but is the product of His

Māyā. He alone exists—the One, Indivisible and Absolute Reality.

III. THE VEDIC RISHIS

In the following pages a description is given of the famous Rishis whose names occur in the Vedas. Riks 1.89.3, 1.96.2, 1.175.6, 1.176.6, 2.36.6, 4.18.7 and 6.67.10 allude to the most ancient (earliest) mantras known by the name of Nivid. The antiquity of these nivids is indicated by the use of the word 'Purvayā,' *i.e.*, old—of ancient times, etc. The seer or Rishi of the Nivid Rik 1.96.2 is Āyu. In the same Rik it is found that the Great God created the human species (अजनयत् मनूनां) as He was propitiated with the ancient adorative hymns of Āyu. Sāyanā-chāryya the commentator of the Vedas considers these Āyu and Manu to be one and the same person. In the Rigveda the word 'Āyu' is used in different meanings. As for example, in Riks

1.162.1 and 5.41.2 Āyu stands for Vāyu (wind). In Riks 1.178.1 and 9.67.8 Āyu means Indra. In Riks 1.53.10, 2.14.7, 6.18.13 and 8.53.2 the term Āyu refers to Aila the son of Pururavā. In Riks 8.15.5 and 8.52.1 Āyu and Manu are both mentioned. In Riks 1.122.4 and 2.4.2 Āyu means men—those sprung from Manu. In some other places Āyu meant life. From the passages like जनं मनुजातं (the Devas sprung from Manu), मनोरपत्ये (the offsprings from Manu), मानुषासः प्रयस्वंत ग्रायवो जीजनन्त (offsprings of Āyava and Mānusha) in Rik 1.45.1 and from 1.68.4 and 1.60.3 respectively, it can be known that the human species have sprung from Manu. The word Mānava (men) is derived from Manu. Kutsa of the Angira clan is the Rishi of Rik 1.114.2.

Rāhugana Gautama is the Rishi of Rik 1.80.16, Rik 2.33.13 has Gritsamada Bhārgava for its Rishi, while Vaivasvata Manu is the seer of Rik 8.30.3. In all these mantras Manu is referred to as the father. He is so named because he meditated on the thought that there should be creation. He is known as the primeval (Swāyambhuva) Manu the first who sprang from Brahmā. There is a reference

to four other Manus in the Rigveda besides this Swāyambhuva Manu, *viz.*, Vaivasvata, Āpsava, Sābarni and Sāmvarana.

So, in the Rigveda there are five Manus. According to the Manusamhitā there are seven Manus—Swayambhuva, Sārochisha, Outtami, Tāmasa, Raivata, Chākshusha and Vaivasvata. Besides these there is a reference in the Purānas to seven Sāvarni Manus. Chakshu the son of the Rigvedic Āpsava Manu is the seer* of mantras 4-6 in 9.106 Sukta of the Rigveda. It is not in proper grammatical form to derive the word Chākshusha as being the father of Chakshu. It will not be unreasonable to suggest that this first Manu—the Father—introduced certain rules of conduct for the benefit of men. In Rik 8.30.3 Vaivasvata Manu says "Let us not deviate from the path chalked out by Father Manu." Rik 8.63.1 describes that this Primary (primordial, first) Manu got these rules of conduct from the gods as the means of attaining the Indraloka or the heavenly region. In Rik 1.36.10 the devas are said to hold the sacrifices for Manu. Rik 1.31.4 describes that Agni spoke to Manu about heaven

(Swarga). In Rik 1.36.19 Manu is said to kindle the sacrificial fire for different men. In 2.20.7 Indra is said to have created the earth and water for Manu. In 10.46.9 Mātarisvā and the devas extended the sacrifices for him. In 1.128.2 Mātarishvā is said to have brought the holy flame of fire for him from Parāvata. In Rik 4.26.4 Suparna brings the Soma for Manu to frighten the Devas. Probably this is the origin of the Paurānic tale of taking away the heavenly nectar by Garuda from the custody of the Devas. Rik 10.100.5 invokes the divine, excellent-minded patriarch Manu the Father to be blissful. Rik 5.21.1 states that fire is being kindled as it was done by Manu. In Rik 7.2.3 there is the injunction—"worship Fire which had been ignited by Manu. 10.73.7 says "Thou hast opened up the path to the abode of the Devas." Rik 10.49.1 alludes to the fact that Indra laid down the procedure of sacrifice. In Rik 1.31.11 the sutra

इड़ामकृण्वन् मनुषस्य शासनीं

'(He) created Iḍā (speech) which governs men'—lays down that procedure according to Iḍā is to be adopted for the guidance of men. The term

Ira (Iḍā) or Ilā has been used in different senses in the Vedas. In Riks 1.13.9, 1.40.4, 1.142.9, 1.186.1 and 7.44.2 Ilā is referred to as the illuminating (like unto the fire) Word (the deity of speech). Ilā is the pure Word in the earth, Bhārati is that in the space above, while Saraswati is the divine Word in heaven; just as in the Kena Upanishad, Haimavati Umā is represented as the Word or presiding Deity of the Knowledge Absolute, so Ilā is said to be the Word, *i.e.*, presiding deity of the procedure of Deva worship, or forms of prayer. The procedure or holy injunction which had been revealed to Manu, the Father, by Indra and Agni is known by the name of Ilā. Ilā, also, like Umā, is regarded as a daughter of the Prajāpati Daksha. (*Vide* Rik 3.27.9 and 10.)

It is about this Manusamhita or Code of Manu that Mantra 2.2.10.2 of the Krishna Yajurveda enunciates that "Whatsoever has been said by Manu is wholesome". यद्द वै किञ्च मनुरवदत् तद्द भेषजम् । It cannot be, therefore, said that Manusamhita is not authoritative—because it rests on the authority of the Vedas. The word Ilā also stands for the earth and if Rik 2.20.7 refers to Ilāvrita Varsha

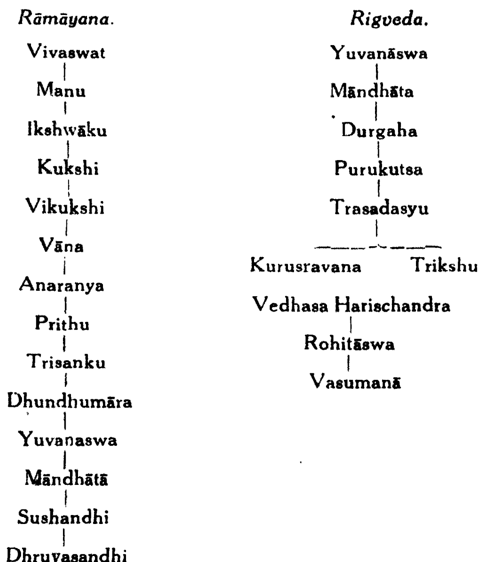
then the rules and procedure prevalent in Ilāvrita Varsha may be called by the name of Ilā. Though Manusamhitā in its present form is a later compilation yet there is no reason to think that it does not follow the original. In its present form the Manusamhitā is dictated by the great sage (Maharshi) Bhrigu. It is therefore looked upon with suspicion by some people. But this suspicion cannot stand on reason because it was only when Manu asked his disciple Bhrigu to narrate the Manusamhitā that Bhrigu recited it just as Vaisampāyana recited the Mahābhārata when he was ordered to do so by his preceptor Vyāsa. The only thing to be decided here is to ascertain the identity of this Bhrigu. According to the Vedas, next to Manu, the oldest Rishis are Bhrigu, Angira, Atri, Atharvan and his son Dadhichi and as such, they are worthy of veneration just as a man venerates his father. This can be known from Rik 10.14.6 अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः। About these Bhrigus due discussion will be made later on. Vaivaswata Manu is a famous name in the Purānas. Manu is the Rishi of Suktas 8.27-31 of the Rigveda. Āpsava Manu is the Rishi of Sukta 9.106. His son

Chakshu and Chakshu's son Agni also are the Rishis of Sukta 9.106. In Riks 10.62.9 and 10 is found the Dāna-stuti (gift-hymn) of Sāvarni Manu. Sāmvarana Prājāpatya who is the father of Sāmvarana Manu is the Seer of Suktas 5.33 and 34. In Rik 8.51.1 there is an allusion of Sāmvarana Manu. In Rik 9.101 the Seers are Sāmvarana, his son Manu, Manu's son Nahusha and Nahusha's son Yayāti. Accordingly, it is seen, that Yayāti does not belong either to the solar or to the lunar race.

In the 70th canto of the First Book of the Rāmāyana, it is stated that Ambarisha of the solar race had a son named Nahusha. This Nahusha was the father of Yayāti, Yayāti was the father of Nabhāga who was the father of Aja who was the father of Sri Ramachandra's father Dasaratha. So Nahusha is the great-great-great grandfather of Rāma. In the Mahābhārata and the Purānas Nahusha is the son of Āyu who was the son of Aila Purūravā. Hence he belongs to the lunar race because Purūrava. is the issue of Chandra's son Budha and Ilā. Nahusha, Yayāti and the latter's sons Yadu, Turvasu, Anu,

Druhyu and Puru are famous names in the Rigveda. There are extensive references to them in various places. In Riks 10.63.1 and 1.31.17 the name of Yayāti is mentioned. About Nahusha Riks 5.73.3, 1.100.16, 7.95.2, 7.6.24, 1.31.11, 9.91.2 and 10.49.8 can be referred to. In Rik 1.31.11 the adjective used is आयवे (Ayave pertaining to Āyu) but Sāyanāchārya has used it to mean Mañave (pertaining to Manu). In 7.95.2 the kingdom of Nahusha is placed on the banks of the Saraswati. Nāvanedishtha the son of Vaivaswata Manu is the seer of 10.61 and 62. Another son, Saryyāti, is the Rishi of 10.92. In the Aitareya Brāhmana, it is stated that Bhrigu's son Chyavana anointed Saryyāti at the time of his coronation as emperor. There is an allusion to him in Rik 1.112.17. His son Sāryyāta's name is found in Rik 1.51.12 and 3.51.7. The name of Ikshwāku, who was the son of Vaivaswata Manu, is found in many places. In the Rigveda his name occurs in Rik 10.60.4 where he is described as the protector of the Kingdom of Asamati, who was the son of Bhajeratha. In the Rigveda some names intermediate between Ikshwāku and

Yuvanāswa are not found. Below is given a genealogical sketch of the dynasty of Ikshwāku up to Yuvanāswa according to Rāmāyana and the names of the descendants of Yuvanāswa as found in the Rigveda.



Yuvanāswa's son Māndhātā is the Rishi of sukta 10.134. Allusion to Māndhāta is found in Riks 8.39.8, 8.40.12 and 1.112.13. That Durgaha

was his son is established in Rik 4.42.8. Durgaha's son Purukutsa has been alluded to in Riks 4.42.8, 6.20.10, 1.63.7, 1.112.7, 1.174.2 and 8.19.36. Durgaha's grandson—Purukutsa's son Trasadasyu is the seer of 4.42 and 9.110. There are allusions to him in Riks 4.38.1, 4.42.8 and 9, 5.27.3, 5.33.8, 7.19.3, 8.8.21 and 1.112.13. Trasadasyu had two sons Kurusravana and Trikshu. Trikshu has been alluded to in Riks 8.22.7 and 6.46.8 and the story about the charitable gifts of Kurusravana has been described in 10.33.4-7. The great sage Vāmadeva, Soubhari and Sadhvansa of the Kanva clan, Kutsa of the Angiras, Kavasha Ailusha of the Ilās and Samvarana the son of Prajāpati—all have alluded to the benevolent gifts and charities of Trasadasyu and so they must have been contemporaries. King Trasadasyu belonged to the Girikshit Gotra (clan) *vide* Rik 5.33.8. In the Rigveda it is not mentioned that the Deluge took place in the time of Vaivaswata Manu but it is so mentioned in Mantras 15.39.7 and 8 of the Atharvaveda and in 1.8.1,1-10 mantras of the Satapatha Brāhmana. The aforesaid Aila Pururavā

is the seer of Rik 10.95. There is an allusion about him in Rik 1.31.4. About his son Āyu there are references in Riks 8.15.5, 10.49.5, 2.14.7, 6.18.13, 8.52.1, 8.53.2, 1.53.10. That Pururavā was the son of Ilā is established by the term Aila. In 10.95.18 of the Mahābhārata Ilā is described as Manu's daughter. In the Rigveda the rules and procedure sanctioned by Daksha's daughter, Maru, have been given the name of Ilā.

Bhrigu Vāruni who has been mentioned before is the son of Varuna. In Rik 3.5.10 the rays of the sun have been given the name of Bhrigu. This Bhrigu is the seer of sukta 9.65. In Rik 8.43.13 there is a reference to invocations (adorative calls) like those of Bhrigu, Manu or Angirā. Rik 1.58.6 says that the Bhrigus hold the fire. In Riks 1.71.4, 1.143.4 and 2.4.2 there are references to Bhrigu. In 1.60.1 can be found that Matariswā brought the Fire for Bhrigu. 10.46.2 says that when Fire hid itself in water, the Bhrigus got it back, while 10.46.9 describes that the Bhrigus kindled the fire by force. In the Aitareya Brāhmana there is a story about the origin of Bhrigu. Rudra assumed the form of Vāruni and

performed a sacrifice. Prajāpati was the chief priest in the ceremony. When the goddess of learning arrived there, Prajāpati's semen fell into the sacrificial fire and began to burn and out of this baking semen, sprang Bhrigu. From the charcoal, left after the sacrifice, originated Angirā and from the ground under the charcoal was born Bhouma Atri (Atri, the son of the ground). Among the Bhrigus, Chyavana, Kavi and his son Ushanā (Sukrāchārya), Jamadagni and Rāma are Rig-Vedic rishis. Souma-hotra the son of Sunahotra of the Angiras clan after adoption in the Bhrigu clan as the son of Sunaka became known as Sounaka Gritsamada and was the Seer of almost the entire Second Mandala of the Rigveda. Except 10.19.8 there are no other Riks attributed to Chyavana. His name, however, occurs in many places. In the Aitareya Brāhmana he is said to have anointed Manu's son King Saryyāti at the time of his coronation. Kavi is the seer of Riks 9.47.49 and 9.75.79. Ushanā is the rishi of sukta 8.84 and 9.87-89. In the Taittiriya-Samhitā there is an expression, काव्यमसुराणां पुरोहितम् *i.e.*, the son of Kavi—Ushanā—is the

priest of the Asuras. Jamadagni is the Rishi of Riks 8.101, 9.62, 10.110 and his son Jāmadagnya Rāma also is the seer of the Sukta 10.110. There is an allusion to Rishi Ourva in Rik 8.102-4. He also is a Bhārgava. The Angirās are still more famous.

According to the story narrated above Angirā grew out of charcoal fire used in the sacrifice. In Rik 10.62.5 the Angirās are described as the children of the Fire. In Riks 4.2.15, 3.53.7 and 10.62.7 the Angirās have been described as दिवस्पुत्राः, *i.e.*, the sons of the celestial sphere. In the Zend-Āvesta of the old Iranians Angira Manyu is the greatest foe of Indra's enemy Ahura Mazda. He is the destroyer of the sixteen abodes built by Ahura Mazda. That Angirā was the founder of sacrifices can be seen in 1.31.17, 1.83.4, 1.139.9, and 3.31.7-12. Probably because Angirā is the producer or protector (Father) of Fire, Agni and Indra are described in many places as Angirā and Angirastama respectively. The Angiras have been known as of various types. Some of them counted their year and performed their annual celebrations once in

seven months—some in nine, others in ten while some others in twelve calender months *Vide* Riks 10.47.6, 9.108.4, 4.51.4 and 10.62.5. Probably because Angirā inaugurated the worship of Indra and laid down the rules of kindling the sacred fire in sacrifices, and he is therefore described as the father of Agni. He is referred to as the father by Nodha of the Gotama Gotra in 1.62.2, by Maharshi Vāmadeva in 4.1.13 and by Vasishtha's grandson Parāsara in 1.71.2. In Rik 10.14.6 of which Jama is the seer, Angirā is included among the "Fathers." The Mantra अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः has already been alluded to. According to this Mantra, Atharva is to be regarded as belonging to that branch of the Āngirasa clan which counted the year in nine calendar months. In Rik 9.108.4—येनानवग्वो दध्यङ पोर्णुते—Maharshi Dadhichi is also described as a Navagva and so, because this Atharva belongs to the Āngirasa clan, therefore the Atharva-veda has been described as Atharva Āngirasa. According to the Mundaka Upanishad of the Atharvaveda, this Atharvan is the son of Brahmā. He got Bramhavidyā—the Knowledge

Eternal or the Knowledge Absolute—from Brahmā. He imparted it to Angirā who gave it to Satyavāha, the son of Bharadwāja. It is stated that Satyavāha gave it to Āngirasa. So according to this, Angirā and Āngirasa are different persons. Brihaspati, the son of Angirā, is known as Āngirasa. In Rik 6.73.1 प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् also in Rik 4.40.1 बृहस्पतिं राङ्गिरसस्य जिष्णो and also in Amarakosha, Brihaspati has been described by the name of Āngirasa. Following Yāska, however, it seems as if Angirā himself is called 'Āngirasa', by way of pre-eminence, in plural form अङ्गारेषु आङ्गिरसः In Satapatha Brāhmana अङ्गानां रसः आत्मा इति Angirā is the head of the Āngirasas. In the Brihat Devatā, the story related above has been incorporated as अङ्गारेषु अङ्गिराः In Rik 4.51.4 in mantras like नवग्वे अङ्गिरे दशग्वे सप्तग्वे it appears as if the Navagva, Dasagvas of the Angirā clan have been purified or made pre-eminent by the use of the word अङ्गिरे (Angire). So, here, Āngirā and Angirasa mean one and the same person.

But in the fifth chapter of the Sukla Yajurveda (the White Yajus) published from Ajmere, the seer (Rishi) is Āngirasa and in the 34th chapter, Rishi

Angirā is the sage to whom it was revealed. This, however, is not found elsewhere. The sons of Sudhanvā of the Angirā clan are Ribhu, Vibhu and Vāja. They have been deified by the name 'Ribhugana' (the Ribhus) through their own meritorious actions. Charmed with their skill in craftsmanship, Indra humiliated Tvashtā the heavenly artisan. In Riks 10.119.2-4 it is found that the Ribhus, by their skill, carved out four spoons out of one fine wooden spoon made by Tvashtā. Some are of opinion that the Ribhus are the deities of the seasons. Atharvan is one of the very earliest Rishis of the Angirā clan. The word Atharvan appears in the Zend-Āvesta where it means a priest. In the Rigveda also, we find, that Atharva is the first and the foremost priest. In the Taittiriya Samhitā in mantra 5.6.6.4 Atharva has been called 'Prajāpati' (Patriarch). According to Riks 6.16.13, 10.14.6, 10.21.5 and 10.80.16 Atharva is said to have been the first to kindle fire by friction (churning). In 10.92.10 is found यज्ञैरथर्वा प्रथमो विधारयद्देवा दक्षैर्भृगव संचिकित्रिरे which means that it was Atharva who first introduced sacrifices and laid down sacrificial procedure but the Devas and the

Bhrigus gained the knowledge of these procedures by force. Rik 1.83.5 says that Atharva first showed the way by means of sacrifice. In Riks 1.31.1 and 1.127.2 Agni is said to be the eldest among the Angirās. In Rik 1.80.16 Atharva, Prajapati, Manu and Dadhichi (Dadhyan) performed the first sacrifice. In Rik 6.16.13 Rishi Atharva first churned the fire from Pushkara, while in the 14th Atharva's son Dadhichi kindled the fire. Rik 1.84.13 describes that Vajra was made out of the bones of Dadhichi. This great sage (Maharshi) Dadhichi imparted the Knowledge Absolute (Knowledge Divine)—Brahmavidyā—Madhuvidyā—to the heavenly twins the Aswins ; *vide* Riks 1.116.12, 1.117.22 and 1.119.9, etc. This Knowledge Divine —the Lore of Bliss—Madhuvidyā—imparted by Dadhichi is not found in the incomplete form of the Rigveda which is current now a days. It is however described in Brāhmana 2.5 of the Bhrihadāranyaka Upanishad of the Satapatha Brāhmana. A slight glimpse of the nature of the Brahma, the Absolute, as realised by the great sage Dadhichi, is to be found in the last chapter of the Sukla Yajurveda, famous under the name of the Isā Upanishad.

Brihaspati, Samvarta and Utathya are the sons of Angirā. Brihaspati begot Bharadwāja, Samju, Agni the purifier and Tapamurdhā. Bhishaja and Brihaddiva were the sons of Atharva. All these are Rishis in the Rigveda. In the Rigveda there are references to two Rishis bearing the same name Brihaspati—one, belonging to the Angirā clan, who is Devaguru and the other is Lokya. This Lokya Brihaspati is the founder of the Lokāyata School of Philosophy. In the Aitareya Brāhmana it is found that Angirā's son Samvarta anointed King Marutta as the Emperor. Utathya and Samvarta also are Rigvedic Rishis. Utathya's wife, Mamatā, also realised the Brahma as she was versed in the Brahmavidyā, *vide* sukta 6.102. Her son Dirghatamā is a Rigvedic Rishi. His Riks or Hymns are full of deep spiritual fervour and they also are full of allusions to astronomical references and criticisms. About this more will be said later on. Dirghatamā's son is Kakshivān whose mother's name is Ushija. He married the daughter of king Svanaya and himself became king. He described himself as Oushija—the son of Ushija and a scion of the Pajra clan. Pajra clan is another

name of the Angirā clan. Pajra means the earth. These Angirās were so numerous and divided into so many clans that they spread almost over the whole earth. Some of them lived in the Polar regions of the extreme north and were known as the Saptagwa or the Ashtagwa as they performed their annual sacrificial celebrations counting the year to consist of seven or eight calendar months. Those Angirās who lived to the south of these northern Angirās, were known as Navagwa Angirās as they reckoned their year according to nine calendar months. Those who lived further to the south were known as the Dasagwa Angirās. Others lived in equatorial regions or further to the south where year consists of twelve calendar months, *i.e.*, where the sun is visible in all the twelve months of the year. King Kakshivān ruled in the Sindhāvadhi region on the banks of the Indus *Vide* Rik 1.12.6.

The words Angirā and Agni are both derived from the root "Agi" meaning 'to go forward.' Those who are forward in the worship of the Fire are known as the Angirās. Kakshivān's two sons, Sukirti and Savara, and his daughter Ghoshā and

her son Suhasta are all rishis in the Rigveda. Ghoshā's marriage could not take place in time on account of her illness but she got a worthy husband when she was cured of her dreadful disease after a period of intense prayer and devotional worship of the Devas. Ghoshā is the seer of the two hymns 1.39 and 10.40. In the Aitareya Brāhmana it is stated that Rishi Dirghatamā anointed or crowned Dushmanta's son Bharata as emperor. Rishis Ayāsya and Ghora became famous in the Angirā clan. Ayāsya belonged to the Navagwa line of the Angirās and is the seer of R. V. 10.108.8. Devaki's son Krishna is the disciple of Ghora. Both of them are Rigvedic Rishis. The Patriarch Kanva is also a disciple of Ghora. The Rishis of the Kanva clan are the seers of the entire eighth Mandala of the Rigveda. The Kānva and the Mādhyandina lines of the Sukla Yajurveda and the Satapatha Brāhmana are very famous. Viswaka—the son of the aforesaid Krishna—is also a Rigvedic Rishi. In many places of the Rigveda, it is stated that he brought back to life a dead son. Bharadwāja, the son of Brihaspati of the Angirā clan, was the seer of practically the entire sixth

Mandala of the Rigveda. He is one of the celebrated 'seven Rishis' of the Rigveda. Bharadwāja's sons Rijiswa, Nara, Vasu, Garga, Pāyu, Sapratha and Sāsa are also Rigvedic Rishis. These 'seven Rishis' are (1) Vasishtha, (2) Viswāmitra, (3) Jamadagni, (4) Kasyapa, (5) Goutama, (6) Atri and (7) Bharadwāja. According to the Purānas the seven Rishis are Pulaha, Pulastya, Kratu, Bhrigu, Marichi, Atri and Vasishtha. Atri and Vasishtha are common in both. They are included in the Rigveda as well as in the Purānas. The Purānas include the name of Kasyapa's father Marichi in the place of the son and also Jamadagni's father Bhrigu, instead of Jamadagni. Kutsa, Hiranyastupa, Sudhanwa, Sunohotra, Suhotra, Priyamedha and Uru of the Angirā clan are famous names, as they are all Rigvedic Rishis. Besides these there are thirty other Rishis belonging to this Angirā clan. There are many Rigvedic Rishis in the Kanva clan, such as, Medhātithi, Medhyatithi, Praskanwa, Pragātha, Vimada and Soubhari, and others. The name of Kutsa of the Angirā clan is found in many places. He won the friendship of Indra. He is also called Ārjuni or Ārjuneya. The descendants

of Vashistha famous as one of the seven Rishis, are the Rishis of the Seventh Mandala of the Rigveda. The Ātreya family is the seer of the 5th Mandala. The Rishis bearing the clan-name of Viswāmitra or Kusika are the seers of the 3rd Mandala. Gritsamada of the Bhārgava clan is the seer of the 2nd Mandala. Vāmadeva and others of the Gotama clan are the Rishis of the fourth Mandala. The Kāsyapas are the Rishis of the ninth Mandala. A large number of Rishis belonging to various clans and families are the seers in the first and the tenth Mandalas. The Kusikas, also, call themselves by the name of the Bharatas *Vide* Rik 3.53.24.

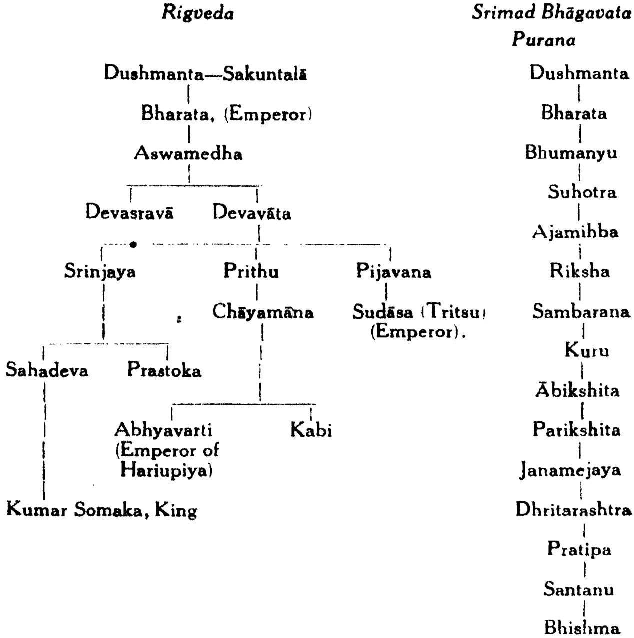
Emperor Bharata is sprung from Dushmanta and Sakuntalā. According to some of the Purānas, this Bharata adopted Bharadwāja as his son. According to others, Bharata got a son through the blessings of Bharadwāja. In the Purānas the names of the aforesaid Suhotra Āngirasa and Suhotra's son Ajamihva are found to be included in the Bharata family. Suhotra's son Purumihva and Ajamihva are Rigvedic Rishis and according to the Purānas it was from this Ajamihva that the Kurus, the Panchālas, and the Kusikas separated or

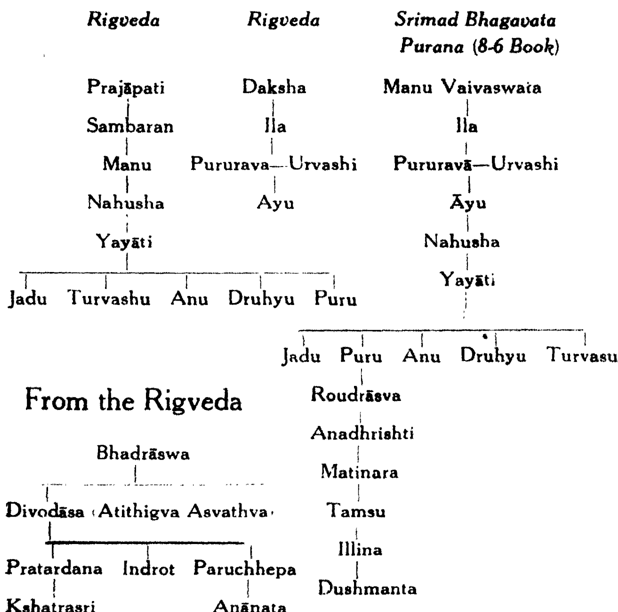
branched out from the common stock. To illustrate this, genealogical tables of the Bharatas are given below according to the Rigveda and also according to the Purānas. In the Rigveda the name of Bharata occurs in 6.16.4 and 7.8.5. Bharata's achievements are described in the Aitareya Brāhmana. Emperor Bharat performed the Rājasuya sacrifice. Bharata bestowed many elephants in the land of Mar-Shana. He performed the Agnichayana ceremony, *i.e.*, he kindled the sacred fire in the Sachiguna country. He performed seventy-eight Aswamedha ceremonies on the banks of the Yamunā. At a place named 'Vritraghna' on the banks of the Ganges he erected fifty-five Yupas or Sacrificial altars. Maharshi Dirghatamā was the officiating priest at his Coronation.

भरताद्भारती कीर्त्तिर्येनेदं भारतं कुलम् ।
भरतानां महज्जन्म महाभारत उच्यते ॥

"The glory that is Bhārati is derived from Bharata from whom the great Bharata people have sprung. That is called Mahābhārata which depicts the great lives of the Bharata

heroes." *Vide* Chap. 73 of the Ādiparva of the Mahābhārata.





In the Satapatha Brāhmana and Mahābhārata, etc., it is found that this king Dushmanta married Sakuntalā. According to 13.5.4-13 mantras of the Satapatha Brāhmana, Sakuntalā was an Apsarā. The Apsarās belonged to a celestial race—they were not ordinary human beings. In the Purānas

she is described as the daughter of Viswāmitra but brought up by the sage Kanva. In the genealogy of the Bharata clan according to the Rigveda as narrated before, emperor Sudāsa is sixth in descent from king Dushmanta. Viswāmitra is the priest of this king Sudāsa, so it is not reasonable to suppose that this Viswāmitra's daughter was the mother of Dushmanta's son Bharata. The seer (Rishi) of Rik 5.27.4 is Bharata's son Aswamedha. Trasadasyu of the Ikshvāku clan and Aswamedha of the Bharatas were contemporaries because both of them were the seers of the same sukta and both of them offered many gifts to the same person. In Rik 5.27.4 it is said that king Aswamedha desired to perform the holy Aswamedha sacrifice. In Rik 8.68.16 there is an allusion about Aswamedha's son. Devavāta and Devasrava are the seers of sukta 3.23. According to Riks 3.23.3 and 4 their dominions extended over the regions up to the banks of the rivers Saraswati, Drishadvati and Apeyā. In 4.15.4, 7, 9 there are allusions about Srinjaya who was the son of Devavāta and also about Sahadeva's son Kumāra (Somaka). That

Srinjaya was the son of king Devavāta is found in Riks 4.15.4 and 6.27. From the Aitareya Brāhmana it can be seen that Sahadeva was the son of Srinjaya. From Rik 7.18.22 it can be deduced that Pijavana was a son of Devavāta and Pijavana's son was emperor Sudāsa (Tritsu). In 6.47.22 king Prastoka is said to be a son of Srinjaya. Perhaps Panchāla is known as Srinjaya after this prince. He is a contemporary of Divodāsa because both of them are said to have bestowed gifts on the sage Garga who was the son of Bharadwāja. King Sudāsa subdued Jadu (Rik 7.19.8). He also subdued Turvasu (Rik 7.18.6). Indra gave the house of Anu's son to Tritsu (7.18.13). The sons of Anu and Druhyu were laid low for the sake of Sudāsa (7.18.14). In 7.19.3 the great sage Vasishtha is found to be praying for the preservation and protection of Sudāsa, Purukutsa's son Trasadasyu and Puru. From this it can be seen that Jadu, the son of Yayāti, is a contemporary of Sudāsa. Allusions to Puru-king of Asikni are found in Riks 1.108.8, 6.46.8, 7.5.3, 7.8.4, 7.19.3, 8.3.12, 8.50.5 and in 10.48.5. In 1.108.8 the names of the

five brothers Jadu, Turvasu, Druhyu, Anu and Puru are collectively mentioned. Rik 7.5.3 describes that the territory of king Puru spread over the Asikni regions. In 7.19.3 Puru is found to be a contemporary of Trasadasyu. Allusion to Jadu is found in Riks 1.36.18, 1.54.6, 1.174.9, 4.30.17, 5.31.8, 6.20.12, 8.4.2 and 7, 8.6.48, 8.7.18, 8.9.14, 8.10.5, 8.45.27, 9.61.2, 10.49.8 and 10.62.10. There are references about Turvasu in Riks 1.36.18, 1.54.6, 1.174.9, 4.30.17, 5.31.8, 6.20.12, 7.18.6, 8.7.18, 9.61.12 and in 10.49.8. Riks 1.108.8, 6.46.8, 7.18.6, 12, and 14, and 8.10.5 refer to Druhyu while 7.18.13 and 14, 8.4.1 and 8.10.5 allude to Anu. 7.18.6 noted above alludes to the fact that Turvasu conquered the Matsyadesa. Yet according to the Purānas king Dushmanta is placed in the sixth descending generation from Jadu. According to the Rigveda Sudāsa is the 6th in descent from Dushmanta. So according to the Purānas emperor Sudasa who is described in the Rigveda as the contemporary of Jadu, Puru, and others falls to their 12th descending generation.

Emperor Sudāsa established his rule in the

regions of Aja, Sipru, Yakshu, Tritsu, Matsya, etc., on the banks of the river Jamunā. The tales of his valorous deeds are alluded to in Riks 7.18.19, 1.112.19, 1.47.6, 3.33, 3.53.11, 7.83.1, 7.83.5 and 6, 7.18.5 and 9, 7.19.3 and 8 and 7.20.2, etc. He performed the Aswamedha sacrifice (3.53.11). Vasishtha and Viswāmitra were his priests. In 7.18.8 it is seen that Kavi the son of Chayamāna, was slain in his fight with Sudāsa. This Chayamāna, is the son of Prithu who is a scion of the Devavāta dynasty. Emperor Abhyavarti was another son of Chayamāna *Vide* 5-8 mantras of sukta 6.27. He was the ruler of Hariyupia. He defeated the Brichibat people on the banks of the Yayyāvati and slew their general Varasikha. The great sage Viswāmitra belongs to the Kusika clan. The name of the founder of this family is Isiratha. His son was Kusika who is a Rigvedic Rishi. Kusika's son Gāthi also is a Rishi. Gāthi's son is the famous Viswāmitra who is the seer (Rishi) of the major portion of the mantras of the 3rd Book of the Rigveda. His sons were Madhuchchhanda, Purāna, Ashtaka, Renu and Rishava who all were Rigvedic rishis.

The great sage Viśwāmitra was the chief priest in the famous sacrificial ceremony of King Hariśchandra. A Brahmin boy, named Śunaḥśepa, who was tied to the sacrificial poles and was to be offered as human sacrifice in the ceremony, was set free by Viśwāmitra, who adopted the boy as his own son and giving him the name of Devarāta bestowed on him his property at Jahnu (Riks 1.116.19,3.58.6). The great sage Yājñavalkya is the son of this Devarāta. Madhuchchhandā is the seer of the first sukta of the first Book of the Rigveda. The famous hymn "Agni-mīḍe Purohitam" (अग्निमीड़े पुरोहितम्) is attributed to him and is the first hymn of the Rigveda. The great sage Viśwāmitra is the seer of the famous "Gāyatrī Hymn" which is reverentially repeated in their daily devotional prayers even to-day by the Brahmins. Viśwāmitra's sons—Jetā and Aghamarṣana—are also Vedic Ṛṣis. The famous mantra "Ṛitañcha Satyañchābhidhyāt" ऋतञ्च सत्यञ्चाभिध्यात् is attributed to this Aghamarṣaṇa. Viśwāmitra's sons Vācha, Prajāpati, Kaṭa are also ṛṣis. Kaṭa's son Utkila also is a ṛṣi. The great sage Yājñavalkya is a ṛṣi in the Śukla Yajurveda. This Śukla

Yajurveda and the Śatapatha Brāhmaṇa have been related by this Vājasaneya Yājñavalkya.

इमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते

The great sage Vaśiṣṭha is the son of Mitrāvaruna by Urvaśī *Vide* 7. 33. 11. Both Vaśiṣṭha and Agastya are said to have been born in a jar. Both are the sons of Mitrāvaruṇa. Vaśiṣṭha's sons are Śaktri, Vyāghrapāda, Upamanyu, Indrapramati, Vṛṣagaṇa, Manyu, Karṇaśrūta, Mṛḍika and Vasukra. Śaktri's sons are Parāśara and Gouraviti. All of them are Ṛgvedic ṛṣis. It is related in that Brāhmaṇa that the great sage Vaśiṣṭha performed the coronation ceremony of king Sudāsa of the Bharata dynasty and king Hariśchandra of the Ikṣvāku clan. The sage Agastya had a son named Ḍriḍhachyuta whose son was Idhmavāha. All these are rishis. Gotama, the son of Rahūgaṇa, is also an ancient ṛṣi and is reckoned as one of the seven celestial sages. Rahūgaṇa is the seer of sūktas 9.37 and 38. It has been already said that this great sage Gotama established king Videhamādhava in the Kingdom of Videha (Mithilā). In the Vedas there is no mention about two Rahūgaṇas

and two Gotamas. Rahūgaṇa must have been a very ancient sage because in his mantra it is said that "Āptyatrita is performing sacrificial ceremonies." The very famous mantras "Madhu vātā ṛtāyate," "Svasti na indro vṛddhaśravā," "Bhadram Karnebhih" and "Aditirdyouh," etc., are all attributed to this great sage Gotama. His son the great sage Vāmadeva, is thus a Goutama and is the seer of almost the entire 4th Book* of the Ṛgveda. The sublime saying अहं ब्रह्मास्मि ("I am He—the Brahma") originally came from this Vāmadeva. It is so described in mantra 1.4.10 of the Bṛhadāraṇyaka Upaniṣad. Sūktas 4.26 and 27 and the 5th mantra of the 40th sūkta which were revealed to him and which are well-known as the famous Hansāvatī mantra, also devote themselves to this 'Knowledge Absolute'. From his hymns it can be known that there existed terrible feuds between the Aryans and the non-Aryans or Dasyus. 4.30.18 mantra alludes to the slaughter of thirty thousand such Dāsas or non-Aryans. Vāmadeva's sons Ahammukha and Bṛhaduktha are also Ṛgvedic ṛṣis. According to sūkta 10.54 which was revealed to

him, Indra is known as the resplendent halo of the Brahma, Māyā is His work and He is described as Svayambhu, *i.e.*, self-begotten, *i.e.*, the Eternal. According to this Brāhmaṇa, Bṛhaduktha coronated the Pāñchāla king Durmukha at the time of the latter's imperial coronation. In the Rigveda Nodhā-Gautama and his son Ekadyu are also ṛṣis. In the genealogical list of these Goutama clans, the names of Vājaśravasa and Kuśri are also found. Kuśri is the seer in the Śukla Yajurveda. His son is Upaveśi whose name is found in the Taittirīya Saṅhitā. Upaveśi begot Aruṇa who begot Uddālaka Āruṇi, whose sons are Śvetaketu and Kusurubindu. This Kusurubindu is the ṛṣi in both the Śukla and Kṛṣṇa, (*i.e.*, White and Black) Yajurvedas. The famous Nachiketā of the Kaṭha-Upaniṣad is the grandson of this great sage Uddālaka Āruṇi. Akṣapāda Goutama, founder of the Nyāya School of Philosophy, also adorned this family. The great sage Vājasaneyī Yājñavalkya is the disciple of this Maharṣi Uddālaka Āruṇi. Kahola is the son of Kaushītaki of the Sāṃkhyyana or the Kaushītaki Brāhmaṇa. The son of this Kahola is the famous

sage Aṣṭāvakra who is the grandson (daughter's son) of this Uddālaka Āruṇi. From this great sage Uddālaka Āruṇi we have got the noble saying तत्त्वमसि ("Thou art That") together with the original Principles of the Vedānta which are described at great length in the Chhāndogya Brāhmaṇa.

Marīchi's son—the great sage Kaśyapa—is a ṛṣi in the Ṛgveda. Apsarasa, Naidhruvi, Avatsāra, Asiṭa and Devala all belong to this Kāśyapa family and all of them are Ṛgvedic ṛṣis. Now-a-days the names of Asita and Devala are found in the Pravara (*i.e.*, list of the great names of the family) of the Śāṇḍilya clan (Gotra). From this it appears that they are merely the disciples of the Kāśyapa Gotra. In the Śatapatha Brāhmaṇa, Śāṇḍilya is described as the disciple of the aforesaid Kusri of the Gautama clan. From this sage Śāṇḍilya, we get the famous hymn सर्व्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ("Sarvam khalvidam Brahma tajjalāniti śānta upāsīta") which is the first Mantra of the Śāṇḍilya Vidyā (lore) described in the Fourteenth Part of the Third Chapter of the Chhāndogya Brāhmaṇa. There are many other ṛṣis in this great Kāśyapa clan.

The great sage Atri Bhouma (sprung from the sacrificial land) is one of the Seven Sages. His birth and origin is described along with that of the sage Bhrigu. In Ṛk Sūkta 10.143 there is found the name of another Atri but he is a Sāṃkhāyana—being the son of Sāṃkhya. From the name of Kouṣītaki—a scion of this family, we have got another name of the Sāṃkhāyana Brāhmaṇa which began to be known also as the Kouṣītaki Brāhmana. The ṛṣis of the fifth Maṇḍala of the Ṛgveda all belong to the Atri family. In Ṛk Sūkta 5.40, the great sage Atri is described to have seen the solar eclipse by means of the Turīya Brahma Yantra. In the Ṛgveda several ṛṣis are described as Prājāpatyas, *i.e.*, the descendants of the great sage Prajāpati. The names of these Prājāpatya ṛṣis are—Dakṣiṇa, Saṃvaraṇa, Vasukṛt, Yajña, Prajāvān, Hiraṇyagarbha, Viṣṇu, Yakṣmanāśana and Pataṇga. Ṛṣis bearing the name of Agni are—Tāpasa, Pāvaka, Śouchika, Vaiśvānara and Chākṣuṣa. From this Agni Tāpasa sprang Gharma and from Agni Āṅgirasa sprang Śyena, Vatsa, Ketu and Kumāra. From the sage Sūryya sprang Sūryyā,

Gharma, Bibhrāṭa, Chakṣu, Vaivaśwata Manu, Ābhitapā, Yama and Yamī. Indra Vaikuṇṭha and Indra Muṣkavān bear the name of the Indra family. From Indra sprang Jaya, Apratiratha, Sarvahari, Vriṣākapi, Vasukra and Vimada. The Gopāyana or the Lopāyana ṛṣis are, Bandhu, Subandhu, Srutabandhu and Viprabandhu. The Yamāyana ṛṣis are—Śaṅka, Damana, Devaśravā and Śaṅkusuka. The ṛṣis Yuti, Bātayuti, Viprayuti, Viśānaka, Kavikrata, Etaśa, Keśina and Ṛṣyaśṛṅga belong to Vātaraśana family while Ula and Anila are famous ṛṣis of the Vātayāna family.

Āpta family has famous names like Ekata, Dvita, Trita, Bhuvana, Sādhana and Viśwakarmā. King Divodāsa who is the son of Bhadrāśwa is a contemporary of Prastoka who is the son of king Śrīñjaya mentioned before *Vide* Ṛks 6. 61. 1 and 6. 47. 22 and 23. This Divodāsa is the King of Kāśī. His other names are—Atithigva and Aśvattha. Allusion about him is found in Ṛks 1. 53. 8, 1. 51. 6, 1. 130. 7, 1. 130. 10, 1. 112. 14, 1. 116. 18, 1. 119. 4, 2. 11. 6, 4. 26. 3.

4.30.20, 6.26.3 & 5, 6.31.4, 6.18.13, 6.47.22 & 23, 6.16.5 & 19, 7.18.25, 8.68.16, 1.103.2 and 9.61.2 etc. His son Pratarddana is the ṛṣi (seer) of 9.96 and 10.179 Sūktas. Indrota, another son of Divodāsa is alluded to in 8.68.7. Yet another son of Divodāsa is Paruchchhepa who is the seer of Ṛk 1.127-139, and his son Anānata is the seer of Ṛk 9.111. In Ṛk Sūkta 10.98 it is said that on account of a fearful drought in the reign of King Śāntanu, he persuaded the sage Devāpi, to be his priest in order to bring about life-giving rains by performing sacrificial ceremonies and this he did with all necessary materials so huge in quantity, that these were carried to the place of sacrifice in 99000 chariots. This Devāpi is the son of Ṛṣisena. In the Mahābhārata, King Śāntanu is known as the father of the famous Bhīṣma and Devāpi is Śāntanu's brother. In Rik 1.100 Sūkta we find the name of a King Vṛṣagira and those of his sons Ambarīṣa, Bhayamāna, Sahadeva, Ṛjrāśwa and Surādha. Ambarīṣa is the Seer of 9.98 Sūkta and his son Sindhudwīpa is the ṛṣi of 10.9 Sūkta. In Aitareya Brāhmaṇa 8.21 we find that

Tura Kāvaṣeya (Tura of the Kavaṣa family) performed the Coronation ceremony of Janamejaya who was the son of Parikṣit. Kavaṣa is a Ṛgvedic ṛṣi. In the same Aitareya Brāhmaṇa 8.23 Śātahavya Vaśiṣṭha Atyarāti crowned Jānantapa. In the Aitareya Brāhmaṇa, Chhāndogya Brāhmaṅa and the Śatapatha, there are allusions to ṛṣis Bhāllaveyā Indradyumna, Āswataraswi Burila of the family founded by Vyāghrapāda, a son of Vaśiṣṭha, and also about Prāchīna Śālajāvala who belonged to the family of Upamanyu another son of Vaśiṣṭha. The aforesaid Aświtarāśwa is a ṛṣi in the Śukla or the White Yajurveda.

Parāśara the son of Śakti who was a son of Vaśiṣṭha, is also a Ṛgvedic Ṛṣi. There is no mention of any Ṛṣi belonging to the family of this Parāśara in the Sāmaveda, the White and and Black Yajurveda, the Aitareya Brāhmaṇa, Sāṃkhyāyana Brāhmaṇa, Chhāndogya Brāhmaṇa or the Śatapatha Brāhmaṇa—not even in the Rāmāyaṇa. In later times, we find the name of Kṛṣṇa-dvaipāyana Vyāsa who is a Pārāśarya, *i.e.*, son of Parāśara but it may not be quite

reasonable to identify him as the son of the Ṛgvedic ṛṣi Parāśara. Towards the close of the 2nd chapter of the Bṛhadāraṇyaka among the dynastic lists it is found that a Pārāśarya, *i.e.*, son of Parāśara is the disciple of ṛṣi Jātukarnya who was himself a disciple of Yāska—yet another Parāśarya is mentioned in his 5th generation of descending line. In the Genealogical Table at the end of the Śatapatha Brāhmaṇa, four Parāśara-putras—sons of Parāśara—are mentioned. Of the twenty-one schools in which the Ṛgveda is divided, the Śākala and the Vāṣkala schools are most famous. The Śākala School is current at present. It is found that this Vāṣkala had two disciples—Yājñavalkya and Parāśara, and Vāṣkala himself is the disciple of Poula ṛṣi who was a disciple of Vyāsa. Another disciple of this Vyāsa is Vaiśampāyana who also had a disciple named Yājñavalkya. This Yājñavalkya is the son of Viṣṇurāta—*Vide* Viṣṇu-Purāṇa. In the Mahābhārata we find one Yājñavalkya ṛṣi assisting the great sage Vyāsa as Adhvaryu (Priest) in the Rājasūya ceremony performed by Yudhiṣṭhira. Yājñavalkya of the Śukla Yajurveda

is the son of Vājasaneyi-Devarāta. In the 51st Śloka of the fourth Book of the Anuśāsana-Parva of the Mahābhārata, the sons of this Devarāta are described and alluded to as याज्ञवल्क्यश्च विख्यात-स्तथास्थूनुर्महाव्रताः. By reading Yāska it can at once be seen that he had a thorough knowlege of the Aitareya and the Kouṣītaki Brāhmaṇa; therefore it can be concluded that Yāska must have been later than those two Brāhmaṇas and the ṛṣis mentioned therein and so Yāska ṛṣi and his disciple's disciple Pārāśarya must have been later than Yājñavalkya, Śwetaketu, Kusurubindu and others mentioned in the Śatapatha Brāhmaṇa.

The Mahābhārata is a much later production than the Śukla Yajurveda, so Parāśara's son Vyāsa mentioned in the Mahābhārata must be later than Yājñavalkya, Śwetaketu, Kusurubindu and others who are Seers or ṛṣis in the Śukla Yajurveda and the Śatapatha Brāhmaṇa, etc. The names of authorities quoted in the Vedānta Sūtra of Vyāsa, such as, Kāsakṛtsna, Kārṣṇājinī, Uḍulomi, Aśmarathya, Bādari and Jaimini are not found in either Ṛk, Sāma or Yajurvedas, nor even in the Aitareya, Chhāndogya, Kouṣītaki

or the Śatapatha Brāhmaṇa. Jaimini's name occurs in the Talavakāra Brāhmaṇa which is a Brāhmaṇa of the Sāmaveda. Chhāndogya also is a Brāhmaṇa of the Sāmaveda; as Jaimini is not mentioned in it, it can be said to be later than Chhāndogya. In the Vedānta Sūtra by the aphorism स्मर्यते च the Gītā is alluded to and so also is the Manu Saṃhitā by the Sūtra शिष्टा ब्रुयु: This is much later than the Gītā which is included in the Mahābhārata. There is a commentary of Patañjali's Yogasūtra by Vyāsa, so it must be said that Vyāsa is later than Patañjali. Patañjali is the Commentator of Pāṇini, and so later to him. Only because we find the words Yudhiṣṭhira, Arjuna, etc., in Pāṇini, it cannot be said that Pāṇini must be later than the Mahābhārata as the words Gaviṣṭhira, Sahadeva, Arjuna, etc., are found in the Ṛgveda. According to the Ṛgveda, Ārjuni is the name of Aṅgira sa Kutsa who is the friend of Indra. This Indra in the Ṛgveda is Vāsu or Vāsudeva. There is no harm in referring the grammatical Sūtra वासुदेवार्ज्जुनाभ्याम् वुन् of Pāṇinī to the friendship of Indra Kutsa of the Ṛgveda rather than that of Kṛṣṇārjuna in the Mahābhārata.

"He who lives in all bodies" (वसति सर्व्वदेहे इति वासुदेवः) is Vāsudeva or वासयति इति वासुः. He who makes others live in his body is Vāsudeva. From Ṛk 10.43.6 विशं विशं मघवा पर्य्यशायत and also from Ṛk 1.32.15 अरान्ननेमि परिता बभूव it is clear that Indra is Vāsu or Vāsudeva according to both the formations of the word. In the Ṛgveda the terms Indra and Sūryya are used in the sense of the Soul. If it is suggested that the author of the Mahābhārata is prior to Pāṇini then it has to be admitted that the author of the Vedānta Sūtra and the commentator of the Yoga Sūtra must be different persons. Many Ṛṣis are found bearing the name of Parāśara and it cannot, therefore, be doubted thât there must have been many Pārāśaryas, *i.e.*, Parāsara's sons.

The Mahābhārata is also later than Yāska. So there may not be any objection in saying that Parāśara's son Vyāsa, who is the author of the Mahâbhārata, is the son of that Parāśara who has been described before as the disciple of Jātukarṇa. As for example, though it is described in the Ṛgveda that the Ṛgvedic King Duṣyanta's seventh in generation Emperor Sudāsa defeated

the Yādu, Turvasu, and others yet in the Purāṇas these same Yadu, Turvasu and others are described to be seventh in the ascending line from King Duṣyanta. There might have been some such confusion here also. It will not be out of place to refer to a custom in this connection. In their prayer-hymn for remembering the line of spiritual Preceptors in succession, the Sannyāsins recite the name of Śaṅkarāchārya's preceptor Govindapāda and his preceptor Gourapāda and his preceptor Śukadeva and his preceptor Vyāsadeva. From this it can be said that Parāśara's son Vyāsa may not be far removed from Āchārya Śaṅkara. It is for this reason that the Mahābhārata was first recited at the time of the sacrificial ceremony performed by King Janamejaya and which took place many years after the great Bhārat war of Kurukṣetra. Many scholars are of opinion that there had been various persons bearing the name of Vyāsa.

IV. THE AGE OF THE VEDAS

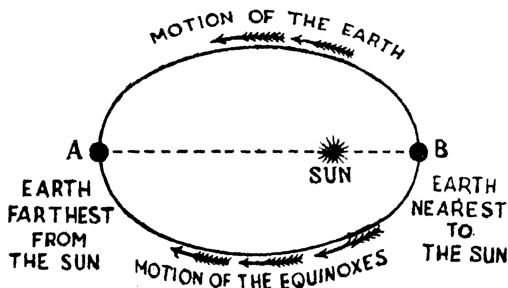
The Vedas are eternal yet there is a good deal of speculation going on, now-a-days, to ascertain the time of the Vedas. An attempt is made here, in this connection, to discuss about this time by a comparative statement of facts noted in this book on the basis of astronomical observations.

Some have opined that the age of the Vedas must be placed about 15 or 16 thousand years ago by calculating their time from the astronomical observations recorded in the Ṛgvedic Śūktas regarding the wedding of Sūryyā and also the later hymn known as the Vṛṣākapi Sūkta (Ṛk 10.85-86). Some say that it cannot be earlier than 4000 B.C.

Astronomers have concluded from the Precession of the Equinoxes, that an intense cold-wave passed over the earth at about 1250 A.D. when the North Polar region of the earth came very close to the Sun.

The Precession of the Equinoxes is 50 seconds of arc per annum. The Equinoxes therefore

precede by one degree in 72 years. The orbit of the earth is divided into 360 equal parts—each part being called a degree. By dividing these 360° degrees by 27 (27 stars) we get about $13\frac{1}{3}$° degrees for each star. So multiplying $13\frac{1}{3}$° by 72 we find that 960 years are required to move through each star (*i.e.*, through $13\frac{1}{3}$° degree) and therefore the equinoxes require 25920 years to complete a revolution along the orbit of the earth. But on account of the perturbations due to the earth's motion, etc., they return to their own positions in 21000 years relative to the earth. If the



earth's position was at the point A in 1250 A.D., it would require 10500 years to reach the point B.

At point B the earth will be furthest from the Sun and therefore there will be an Ice Age on account of intense cold in the north polar region of the earth. In other words there will be a record snow-fall in 11750 A.D. Similarly reckoning backwards there was a glacial period (10500-1250) in 9250 B.C. According to the American scholars this is the last glacial period. Jima built his trench-like or cold-proof covered abodes (dug-outs) before this and Āptyatrita killed Ahi earlier than this. The late Bal Gangadhar Tilak also accepted this view. If this view is accepted then it can be said that there was another still earlier Glacial Age in 30250 B.C. and Jima and Āthya Traitana of the Avesta might have existed before this earlier glacial period. Some scholars including the late Prof. Geikie are of opinion that the last Glacial Age occurred earlier than 80,000 years ago. In that case Jima and Āthya Traitana must have been earlier than that time.

It is now the 5044th year of the Kali Era (Age). This Kali Era is counted from the time of the Coronation of Yudhiṣṭhira or from the great Kurukṣetra War. Taking this to be the date of

the Mahābhārata, it may be concluded that the Rāmāyaṇa was 500 years earlier and that 500 years before the Rāmāyaṇa must have been the age of the Sūtras. Assigning about one thousand years from the Sūtra Period to the Brāhmaṇas, it may be held that the Vedic Age must have been still one thousand years earlier. So it may be concluded that the Vedic Age must have been about 8000 years ago, *i.e.*, in any case the Vedic Age must have been from 7000 to 8000 years ago. In reckoning the time of the Mahābhārata other scholars instead of depending on this calculation of the Kali Age, have accepted the statement of the Rājataraṅgiṇī—the chronicles of the Kings of Kashmir—that between the birth of Parīkṣit and the Coronation of King Nanda of Magadha there elapsed a period of 1115 years. From the Bhāgavata 12.2.26 **एतद्वर्षसहस्रन्तु शतं पञ्चदशोत्तरं** however we find that the Jarāsandha dynasty reigned for 1000 years, then came the Pradyotas who ruled for 138 years. They were followed by the Śiśunāgas who also ruled for 362 years. Then came the Nandas. Therefore it can be said that (1000 + 138 + 362) 1500 years elapsed between

the birth of Parīkṣit and the Coronation of Nanda. So this intervening period is 1500 years and not 1115 years as suggested in the Rājataraṅgiṇī. Nanda's Coronation took place about 425 B.C., therefore Pārīkṣit must have been born and the Bhārata War fought, about 3860 years ago (425+1500+1935=3860), because it is stated in the Mahābhārata that at the time of the great war Parīkṣit was in his mother's womb. According to this view the Ṛgvedic Age cannot be earlier by 3000 years from the age of the Mahābhārata and therefore the Ṛgvedic Age must be placed about (3000+3860)=6860 years ago at the utmost.

There is yet another view. Some say that from the Vedic hymns it can be known that the Star Aditi was at the Vernal Equinox वासन्तीविन्दु from which year was counted at that time. Aditi is the presiding deity of the Punarvasu star (Zodiac). When Ādrā and Mṛgaśirā were in the east then began the Mrigasirā period, after that came the period of Rohiṇī-Kṛttikā and then that of Bharaṇī-Aświnī. Each of these periods consists of 2000 years. Now-a-days calculations

are based on the period of the Aświnī-Bharaṇī; therefore it may be held that the Aditi-Punarvasu period, in other words, the Vedic period, must have been about (4 × 2000 =) 8000 years ago. In the Taittirīya Saṃhitā, it is stated that there was an occultation between the Tiṣya and the Bṛhaspati (Tiṣya and Jupiter) at that time. According to astronomical calculations this phenomenon is placed about 4650 years before Christ. So (4650 + 1944) = 6594 must be the age of this Taittirīya Saṃhitā. The Nibids (the oldest portion of the Ṛgveda) must have been revealed about 2000 years before; therefore the age of the Nibids must be about 8594 years ago. In the 24th Mantra of the 5th Book of the Maitreyī Upaniṣad it is stated that the Summer and Winter Solstices lasted from Maghā to half of Śraviṣṭhā.

Astronomers are of opinion that this or *i.e.*, phenomenon could have been possible only about 3840 years before the Christian Era. So it may be concluded that this Maitreyī Upaniṣad must have been composed about (3840 + 1944) = 5784 years ago. In the 19.7 Sūkta of the Atharvaveda, it is stated that the star Kṛttikā was the first star

in the Zodiac and the intersection of the ecliptic circles, and, hence, the equinoctial points were towards the close of Aśleṣā (the 9th lunar mansion) and the first part of Maghā (the 10th asterism). Day and night become equal in point of time on the last day of Chaitra. The two equinoctial points recede one degree in every seventy-two years. This point is now in the Revatī (the 27th, *i.e.*, the last of the asterisms). In other words they have receded up to 3½ stars. Calculating 13°20′ for every star and by multiplying 46°40′ by 72 we arrive at 3360 years. The Aitareya Brāhmaṇa is earlier than Maitreyī Upaniṣad. The Ṛgvedic Age, therefore, must have been 8000 years ago. The Nibid is the oldest portion of the Ṛgveda which is earlier than the other three Vedas. Most of the mantras of the Sāmaveda have been taken from the Ṛgveda. Some, however, are not found in the latter (Ṛgveda). Names of the ṛṣis not found in the Ṛgveda are shown in the appendix. After the Sāmaveda comes the Kṛṣṇa or Black Yajurveda or the Taittirīya Saṃhitā. Professor Keith says that the Hymnal portion of the Aitareya Brāhmaṇa is

later than the Ṛgveda only and its other portions are contemporaneous with the Kṛṣṇa Yajurveda. In the Kṛṣṇa Yajurveda are found the names of Nachiketā, Kusurubindu, Janaka-vaideha, Aruṇa the son of Upaveśa, Uddālaka Āruṇi, Śvetaketu, Udaṅka, etc., so the Kṛṣṇa-Yajurveda must be later than the Ṛk and the Sāmavedas. The Śatapatha and the Sāṃkhyāyana Brāhmaṇas belong to the same period. The Ṛgveda is also earlier than the Zendavesta. In the Zendavesta Zoroaster is the Prophet and the religion of the Zendavesta is known as Zoroastrianism from his name. According to the Greek historians, Zoroaster lived about 6000 years before the invasion of Greece by Xerxes—King of Persia. That invasion took place in 480 B.C. So Zoroaster must have lived about (480 + 6000 + 1944 =) 8424 years ago. The Iranian Patriarch, Jima, must have ruled much earlier than this, but how much earlier, it is rather difficult to ascertain. Jima built his underground place of safety before the Glacial Age. If the last of these glacial periods be placed 10,000 years ago, then, this must have happened 1585 years before Zoroaster.

Western savants are of opinion that as Āthya Traitana *alias* Āptya Trita is alluded to, and venerated in both the branches (*i.e.*, the Ṛgveda and the Zendavesta) therefore the Aryans of Āryāvarta (India) and the Airāṇas (Iranians) of Āryāyaṇa (Iran or Persia) must have lived together at this time but separated on account of a schism and the consequent conflict known as the war between the Devas and the Asuras. They, further, hold that Varuṇa was formerly worshipped as the Supreme Lord by both the branches. In the Ṛgvedic hymns addressed to Varuṇa, the epithet "Asura" is found in many places along with the epithets Emperor, King or Lord. In the Ṛgveda, the Devas like Indra, Agni etc. are often given the adjective "Asura." Later on when the Aṅgirās and some other people began to worship Indra, instead of Varuṇa, as the best and the foremost among the Devas, they came into conflict with the old orthodox worshippers of Varuṇa and Twaṣṭā joined in this worship. The word Twaṣṭā is equivalent to the Āvestic word "'Thustra'". Zara means beloved—so Zarathustra means the beloved Twaṣṭā—*i.e.*, Twaṣṭā the favourite of

Asura Varuṇa. This Asura Varuṇa is Ahurmazda, *i.e.*, the Asuromahad—the Mahān or the Great Asura. Indra is Śatamanyu, *i.e.*, the object of hundred sacrifices and because Aṅgirā introduced the worship of Indramanyu by these sacrificial ceremonies (Yajñas) he is known as Aṅgirāmanyu. This Aṅgiramanyu is stated in the Zendavesta to be the greatest foe of Ahurmezda. The Ṛgvedic Twaṣṭā manufactured the Vajra for the use of Indra. (Ṛk 1.32.2, 1.85.9, 1.61.6). Twaṣṭā gives strength to Indra. (R. 1.52.7). In Ṛk 1.112,12 Uśanā is described as giving the sharp and shining Vajra to Indra. In Ṛk 5.29.9 Indra accompanied by Uśanā is said to have gone to Kutsa. The Taittirīya Saṃhitā says that Kavi's son Uśanā is the supporter and stay of the Asuras उशना काव्यो असुराणाम्. Later on, when Ribhugaṇa produced four spoons out of the one made by Twaṣṭā for Indra, the latter became dissatisfied with Twaṣṭā who hid himself in fear among the womenfolk. (*Vide* R. 1.161.4). Twaṣṭā was trembling with fear at the wrath of Indra. (Ṛk 1.80.14). Later on, when Indra killed Twaṣṭā's son Vritta (1.93.4) some of the Devas left the side of Indra.

(R. 4.18.11). Indra caused another son of Twaṣṭā, named Triśirā, to be slain by Āptya Trita (R. 10.8.8). Indra put to death yet another son of Twaṣṭā named Viśwarūpa. Indra drank by force the holy Soma juice used by Twaṣṭā in his sacrifice —R. 3.48.4. In later times Indra went on a pilgrimage by crossing the waters of 99 rivers (R. 1.32.14) for wiping off his sin for the slaughter of Ahi and the waters washed off his sins in the shape of foams. Finally, Indra was again accepted as the Lord by the Devas (R. 1.131.1). When the Asuras became powerful later on, the Devas decided that the Asuras should be killed. *Vide* Ṛk 10.151 Sūkta. And when the Devas returned victorious after slaying the Asuras their supreme position as Devas was preserved. *Vide* Ṛk 10.157.4. Bhuvana, a scion of the family of this Āptya Trita who slew Triśirā for the sake of Indra, sang about the glorious victory of the Devas over the Asuras in the hymn (10. 157. 4). So this seems to have happened in the time of Āptya and probably it is for this reason that Āptya was raised to the position of a Deva. *Vide* Ṛk 8.12.16, 5.41.9, 10.64.3 and 2.31.6. So this must have

taken place shortly before the glacial period. It is for the readers to choose any of these glacial ages, the last of which took place 10,000 years before Christ. As it has already been seen that this Āptya Trita, who slew Twaṣṭā's son Triśirā, was a contemporary of the Iranian Patriarch Jima and because Zoroaster flourished much later than Jima, therefore Zoroaster could not possibly be Twaṣṭā and cannot be identified with him. In 8.38.3 of the Aitareya Brāhmaṇa it is stated that Āptya Trita performed the sacrifice in the solemn ceremony of Indra's supreme installation.

If it is taken for granted that the famous civilization of the ancient Egyptians is about 6000 years old, then there cannot be any ground for doubt that the Age of the Ṛgveda must have been much more remote in antiquity.

V. SLAUGHTER OF COWS IN THE VEDIC AGE—A MISCONCEPTION

Now a days many a man, proud of his learning, is trumpeting the opinion that in the Vedic Age, cow

slaughter was permissible in some sacrificial ceremonies, and that the practice was forbidden in the Pauranic Age. As a proof of the truth of this statement, even the foremost chemist of Bengal has quoted the rambling comment of the best known Marhatta historian's Peep into the History of India. ' The un-Vedic statement that 'cows are not to be killed ' got current in the Smṛtis and the Purāṅas during the reign of the Imperial Guptas towards the close of the Buddhist Period as the Smṛti and the Purāṇas were popularised in their new version about this time in the 3rd or the 4th Centuries A.D. It is rather necessary that the main points of their argruments should be put to the test of scrutiny. One point of their argument is based on the word गोघ्न (Goghna) which means a guest. They say that there was a custom of slaughtering the fattest calf in the pen, for the use of the guest and so from the root han (हन् to kill) we get Go-han or Go-ghna, *i.e.*, the guest for whom the cow is killed. There is a use of the two words Go and Han (गो, हन्) in R. 10, 85, 13, *viz.*, अघासु हन्यन्ते गावः. The meaning is that Dawn making its appearance with the

rise of the Maghā scatter (the Go, *i.e.,*) the rays of the sun or it may mean that oxen, tied to chariots, were made to move at the rise of the Aghā star. It will be seen therefore that whatever interpretation is accepted "Han" here means motion and not slaughter. In another Ṛgvedic Mantra, we find आरे ते गोघ्नमुत पुरुषघ्नं क्षयद्वीरम्. Here Goghna does not mean a guest but refers to Indra the Lord of Death and Go here means domestic animal and not cows as meant by the term now-a-days. In Pāṇini 3. 4. 73 the aphorism or Sūtra दाश-गोघ्नौ सम्प्रदाने, गां हन्ति तस्मै गोघ्नोऽतिथिः is found. It means welcome and hospitality should be ungrudgingly extended to those who incessantly wander about on foot (*i.e.*, wandering recluses and pilgrims). Here the question of slaughtering a cow does not arise at all as according to the Vedas the cows are not to be killed (गावः अघ्न्याः). The word Atithi (or guest) means (न विद्यते द्वितीया तिथिर्यस्य सः) he who does not stay at any one place for two days in succession and thus refers to the wandering friars who have passed on to the 4th stage of life as enjoined by the Śāstras. These recluses are known in Hindi as the 'रमता रमता साधु,' *i.e.*, the Sādhu who wanders

all over the country with the name of 'Śrī Rāma' on their lips. The second proof which is advanced in support of their pet theory is the oft-quoted imaginary phrase वत्सतरी मर्म्मरयिता put in the lips of an equally fictitious character—Clown—in a popular drama. The word 'Vatsa' (young one) used here cannot be applied exclusively to calves merely. It can refer to the young ones of every species including human beings. The word Vatsatarī is not specially applicable to cow-calves only by any derivative or customary use. It refers to the young ones of all animals. The kids of goats and lambs are also वत्सतरी. In the Vedas and the Purāṇas, as also in the ancient Zendavesta and modern English dictionaries the term 'Go' or its derivative equivalent, mean an animal. Now-a-days, people ignorant of the use of this term, apply it to mean the dewlapped quadruped of the ox tribe. Even in the 3rd chapter of Amarasiṃha's lexicon of the Buddhist period, in the portion dealing with words with various meanings स्वर्गेषु पशुवाग्वज्रदिङ्नेत्रघृणिभूजले। लक्ष्य दृष्ट्या स्त्रियां पुंसि गौः; the term 'Go' applies equally to male and female animals.

In the second chapter of the 5th part of Yāska's Nirukta the term 'Go' refers to the earth as well. गौरिति पृथिवीनामधेयम्. In the 4-4 Mantra of the Bṛhadāraṇyaka as included in the Śatapatha Brāhmaṇa we find वड्वेतरा भवदश्ववृष. Here a male horse is called by the name of वृष (Vrisha). The term 'Go' is common gender. In translating 2-14 Surā of the 'Seroja' in the Zendavesta Professor Dermstater has written—We sacrifice unto the soul of the bounteous cow'(Go's); we sacrifice unto the powerful Dravspa (Sanskrit Dravspa)." 1. 14 mantras of the Siroja being translated into English will be thus—To the body of the cow, to the soul of the cow, to the powerful Dravspa; while Siroja 1. 12 runs thus—To the moon that keeps in it the seed of the bull; to the only created bull, to the bull of many species. Plainly it means—we offer our homage and devotion to the moon who keeps and preserves in him the seed of the Dharma, who is likened unto the Bull. To the only created Bull—to the Bull who is born or produces Himself in various shapes. All these mantras refer originally to the "Pouruṣa-retodhā Gouḥ, etc.) which in Sanskrit is found as

पुरुष: रेतोधा गौ:. Between this and the Ṛk mantra 7. 101. 6 स रेतोधा वृषभ: शश्वतीनां तस्मिन् आत्मा जगतस्तस्थुषश्च there is a striking resemblance. Professor Dermstater has translated as "the couple born of the seed of the only created Bull and from which arose two hundred and eighty species. (Bud. XI-3). In the 9th Part (Book) of the Zendavesta there is a chapter named "Goyasta or Gokanda." Professor Dermstater has given a synopsis of this to the effect that "Go's the cow is a personation of the animal kingdom which she maintains and protects. She is also called 'Dravspa' and Gosurun. Gosurun means the soul of the primeval Bull." In the 7th Yasta, summarising the Chandramā Kāṇḍa he writes "Bahman and Go's are so far connected with the moon that all three are 'Gochitra' (गोचित्र). Bahman, the moon and Go's all three are having in them the seed of the Bull; Bahman can neither be seen nor seized with the hand, Go's proceeded from the moon—unto the moon that keeps in it the seed of the Bull, unto the only created Bull and unto the Bull of many species." Here evidently "Bahman" stands for Sanskrit Brahma. In Ṛk (10. 5. 7) Agni (Fire) is described as both

ox and cow, *i.e.*, male and female cow. In the Vedas Indra is referred to in various places as Vṛṣa (वृष) *vide* 1. 9. 4, 1. 10. 10, 1. 33. 10, 1. 51. 15, etc. Dharma or justice is described as the four footed 'Vṛṣa' (standing for support on four legs). 10. 90. 3. mantra of the Ṛgveda says पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि. The idea that seeds are grafted on corns through the moon beams is found in our own Sanskrit literature also.

The English word cow is only a corrupted form of the Sanskrit word 'Go'. In Arundale's Dictionary it is stated, in this connection, that the same root appears in Sanskrit 'Go', nom. Gous— a cow—an ox. The general term is applied to the females of the Bovine Genus. The English word Bull also is a corruption of Sanskrit 'Vṛṣa' and applies to all male animals, *e.g.*, Bull dog, Bull terrier, Bull fly, Bull frog, Bull trout, etc. In Amarakoṣa the following are recorded as synonyms. माहेयी सौरभेयी गौरुस्त्रामाता च शृङ्गिणी अर्जुन्यघ्न्या रोहिणी स्यात्. Here also 'Go' is aghnya, *i.e.*, not to be killed but it is later than the Buddhist Period. The word 'Go' is derived from the root गम (Gama) with डोच "doch" as suffix. So all that can move

is 'Go'. Therefore sacrifice or slaughter of 'Go' in Sanskrit literature must mean animal slaughter generally, *e.g.*, goat, lamb or deer, etc., and not the slaughter of the dewlapped bovine quadruped—the cow—because it is aghnya अघ्न्य and hence specifically enjoined as not to be killed. The senses in which the word 'Go' is used in the two passages from Amarakoṣa as quoted above, are exactly the senses in which that word is used in the Ṛgveda, *e.g.*

(1) 1. 19. 1, प्रतितं चारुमध्वरं गोपीथाय प्र हूयसे Here गोपीथाय means सोमपानाय (for the drinking of Soma) and so 'Go' here means Soma.

(2) 1. 64. 10, अस्तार इषुं दधिरे गभस्त्योरणं तशुषा वृष खादयो नरः here वृष stands for Soma.

(3) 1. 121. 9. त्वमायसं प्रतिवर्त्तयो गोर्दिवो अश्मानमुपनीत मृभ्वा here 'Go' means thunder.

(4) 1. 154. 6. यत्र गावो भूरिशृङ्गा अयासः here 'Go' is a star.

(5) 3. 50. 3. गोभिर्मिमिक्षुं दधिरे here 'Go' means the words of the Vedas though Wilson has rendered it as the cattle.

(6) 4. 22. 8. आशुनं रश्मिं तुव्योजसं गोः which Wilson has translated thus :—As a horse is made to run

fast by forcibly pulling the reins. So here 'Go' means a horse.

(7) 4. 44. 1. अश्विना सङ्गतिं गोः, *i.e.*, the horse that is attached to the chariot of the Aświns, hence 'Go' here also means a horse.

(8) 5. 29. 3. तद्विहव्यं मनुषे गा here 'Go' means shower of rain.

(9) 5. 30. 7. वि षु मृधो जनुषा दानमिन्वन्नहन् गवा मघवन्त् सञ्चकानः here गवा = वज्रेण by (with) the thunder.

(10) 5. 56 . 5. मरुतां पुरुतममपूर्व्यम् गवाम् सर्गं मिव ह्वये here गवां = उदकानां (water).

(11) 5. 62. 3. वर्द्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानु here गा stands for all sorts of cattle—गवाश्वादीन्—cows and horses.

(12) 6. 27. 7. यस्य गावा वरुषा here गावाः = अश्वैः by horses.

(13) 6. 35. 2. त्रिधातु गा अधि जयासि गोष्विन्द्रद्युम्नं स्वर्वद्धेह्यस्मे. Here also गा stands for cattle and गोषु = गमनशील-शत्रुगणेषु (the moving foes).

(14) 7. 18. 10. ईयुर्गावोन यवसाद......पृश्निगावः here गा = horses of Marutgaṇa and पृश्निगावः = the Maruts.

(15) 7. 36. 1, प्रब्रह्मैतु सदनादृतस्य वि रश्मिभिः ससृजे सूर्यो गाः here गाः = shower of rain.

(16) 7. 87. 4. दिवोगन्तं गौराविवेरिणम्. Here गौः = the Dawn.

(17) 8. 20. 8. गोभिर्वाणो अज्यते......गोबन्धवः here गोभिः = स्तुतिभिः or मरुद्भिः (with prayers or by Maruts) and गोबन्धवः = पृश्निमातृका (whose mother is Pṛśni),

(18) 8. 47. 12. गवे च भद्रं धेनवे वीराय Here धेनु = गोः (cow) and गावः = animals.

(19) 10. 16. 7. अग्नेर्वर्म परि गोभिर्व्ययस्व Here गोभिः = चर्मैः = with skins, *i.e.*, shields.

(20) 10. 85. 13. अघासु हन्यन्ते गावः Here गावः = rays of the Sun or draught oxen.

In the Ṛgveda it has been clearly stated that dewlapped bovines (cows) are not to be killed. In the following Mantras the term अघ्न्या (not to be killed) is used *vide* 1. 37. 5, 1. 164. 27, 1. 164. 40, 4. 1. 6, 5. 83. 8, 7. 68. 9, 8. 69. 2, 8. 102. 19, 9. 1. 9, 9. 80. 2, 9. 93. 3, 10. 46, 3, 10. 60. 11, 10. 87. 16 and 10. 102. 7.

Yāska while recording the names (equivalents) of गो (Go—Cow) has first posted the word अघ्न्या—Aghnyā—not to be killed. *Vide* 11. 44. 31, अघ्न्या अहन्तव्या भवति. That the word 'Go' is used in the form of a common gender has been already

shown, In the Zendavesta also the Cow is to be venerated and not to be killed. In the Vedas also the Cow is specially venerated. Ṛk 4. 58. 10 (गोदेवता—'Go' is the devatā of the sūkta). That the flesh of the cow is forbidden as food is quite clear from Ṛk 10. 87. 16. which states :—

The monster, that partakes of the flesh of human beings or the meat of animals, like the horse or who steals (robs) the milk of the unkillable cow, is beheaded by Agni.

Some cite the Vedic Mantra गामालभेत in support of the assumption that cows were killed in Vedic times. But it is clear that 'Gām' in this connection is not applicable to cows but other animals like goats and ram used in sacrifices if the word 'ālaveta' आलभेत is used in the sense of killing, but आलभेत here, more probably, is meant for touching; then, of course, it may refer to all animals including the cow as has been mentioned before. In the Law Book (Smṛti) of Parāśara there is a passage—यज्ञाधानं गवालम्भं सन्यासं पलपैतृकम् । देवराच्च सुतोत्पत्तिः कलौ पञ्च विवर्ज्जयेत् ॥ In the rules of the Gṛhyasūtra, pertaining to marriage there is a passage आचन्तोदकाय शासमादाय गौरितिविः प्राह्वेति.

There is also another passage नत्वेवामांसोऽर्घः. स्यादधियज्ञमधिविवाहं कुर्वतेत्येव ब्रूयात्. From the above passages some imagine that cow-slaughter must have been meant therein. In order to ascertain the sense in which the term गो is used in the word गवालम्भ, the 71st Śloka of the 165th chapter of the Śānti Parva in the Mahābhārata should be carefully perused. This Śloka is quoted below:— अमानुषीषु गोवर्ज्जमनादृष्टिर्न दुष्यति। अधिष्ठातारमन्तारं पशूनां पुरुषं विदुः. It means that the slaughter of animals other than the cow is not much to be blamed as men have mastery over these animals.

The terms आलभेत and आलम्भ are derived from the same root and both of these words express the same idea. That these words should always and exclusively be taken to mean slaughter is not supported from their use. In Pāṇini there is a Sūtra डुलभस् प्राप्तौ (to get); with the Prefix आ the root लभ् takes a new meaning—to touch. In a book on Smṛti (Laws and Rules) named Nirṇaya-sindhu (निर्णयसिन्धु) there are injunctions for purification after cremation such as:—शमीमालभन्ते शमी पापं शमयन्तु (Touch the Sami. Let Sami take away

(neutralise) the sin. Also गाम् अजम् उपस्पृशन्त: (touch the cow and the goat.)

In the Sradh ceremony after the different rites are performed there is a rule for final purification :—वृषभं गां सुवर्णञ्च स्पृष्ट्वा शुद्धो भवेन्नर: (A man gets himself purified after touching an ox, a cow and also a piece of gold). In all these cases the word आलभन्ते is used in the sense of touching. Even in these days there is a prevalent custom of purification by touching a cow or an ox or a goat, etc. In the 179th Sloka in the 2nd chapter of Manusamhitā the word आलम्भ occurs :—स्त्रीणाञ्च प्रेक्षणालम्भमुपघातं परस्य च. Here also आलम्भ indicates touching and not killing. In the gloss on the 17th Sūtra of the third Pāda (quarter) of the 2nd chapter of the Mīmāṃsā Philosophy also, the word ālambha (आलम्भ) has been used to signify touching. Some people think that the word शासमादाय in the mantra आचन्तोदकाय शासमादाय, etc., quoted above means 'taking hold of a sword' but according to Pāṇini in लुकाधिकरणे अदादिगणे (lukādhikaran—adādigan) we get शासु अनुशिष्टौ merely. शासमादाय according to this, would mean receiving an order or approval. This might also mean that according

to the rules of the Aitareya Brāhmaṇa after reciting Ṛgveda sūkta 10.152 (which was revealed to the sage Śāsa) there was a custom of bringing a cow and touching it in order to remove any impurities that might crop up at the time of the ceremonial ablution. No custom of killing a cow with a sword is indicated here. It is rather a strange and unheard-of thing to think of slaughter of cows in a nuptial gathering. In the Mahābhārata, it is found that at the time of offering public oblations or homage to any body it was necessary to get the consent and approval of the revered members in the assembly. When the Pāṇḍavas paid homage to Śrī Kṛṣṇa, it was done after the approval of wise men like Bhīṣma. The custom of getting the prior approval of the wise men was necessary because there might be objections to the rendering of homage as Śiśupāl objected to accept Kṛṣṇa as worthy of homage. It is for this reason that the term प्रासमादाय is used to signify that before the bride is given in marriage, the bride's relatives should ask permission to do so and thus get the approval of the persons present in the wedding party. This

custom of getting the previous consent of all present arose out of the natural desire to avoid, even at the last moment, chance of an undesirable match which, once concluded, was indissoluble according to the Śāstras. The word श्रासमादाय naturally therefore means getting this consent and approval.

In the case of a guest also it might be necessary to go through such a ceremony of purification by making the guest (who must have passed through various places and must have come in contact with various people, clean or unclean) touch a cow before he could be entertained into the house. In the wedding ceremony it might be necessary for the purification of both the man who gave away the bride, and the bridegroom, that a cow was brought to the place, after the approval of the assembled party, so that they might touch it before the actual ceremony of bestowal was performed. According to the belief that the cow is sacred as all the deities reside in its body, it might have been the custom to bring in the holy cow for the sacred ceremony of marriage. It might also mean that according to the ancient custom of bestowing

cows as a dowry for the bride, it was necessary to bring in a cow to the place when the ceremony was performed and on account of these three prevailing customs the term त्रिपाद्दृति is used; specially this is apparent from the mantra that is recited when a cow is brought to the wedding pandal. The mantra is given here :—

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभि:
प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ।

Ṛk. 8.101.15

After reciting this hymn in adoration of the cow, the bridegroom (or the man who received the bride on behalf of the bridegroom) has to utter another mantra :—मम चामुष्य च पाप्मानं हनोमीति यदि आलभते (Let all my sins and failings be removed by touching thee—O cow). For the proper elucidation of this mantra the text सोम एव ऋत्विजां मधुपर्कमाहु: has been quoted. Wedding ceremonies are performed in the presence of the sacrificial fire. The person who pours oblations into this sacrificial fire is the bridegroom who is also in this case the man who receive the 'Arghya' (offering of welcome and homage), and therefore there is no necessity for him to make his मधुपर्क

(offering of bliss) with the dewlapped animal known as the cow. The Soma juice is sufficient for the purpose. It has already been seen (*vide* Ṛk 1.19.1 and 1.64.10) from the texts that गोपीताय and वृषखादाय in this connection stand for Soma. It should also be remembered that before this offering of welcome and homage was made there was a custom of going through some ceremonies for removing all evil influences. Therefore the rules laid down by Parāśara or those of the गृह्यसूत्र (Vedic Sūtras dealing with domestic rites) do not lay down any injunction for killing a cow but only refer to the touching of the holy cow for purification.

Some observe in the text एतद् यथा राज्ञे वा ब्राह्मणाय वा महोक्षं महाजं वा पचेत्, a hint to the prevalence of a custom of slaying an ox or a goat and cooking the meat thereof. But it must be clearly understood that the term महोक्ष Mahokṣa used in this text does not refer to an ox. In Rik 8.43.11 there occurs the word उक्षान्नाय which means edibles mixed with Soma juice. Later on from the राजनिघण्टु text ऋषभौषधी कर्कटशृङ्गी it is found that Kings and Brahmins were offered on their

arrival the juice of the Soma plant or some other herbal decoctions to control the bile, just as tea is served in modern times to all guests. In Kashmir and Tibet this custom of offering tea has been in use from ancient times. The occidentals have in modern times learnt the use of tea from India and have made it a part of their western culture. It might also be a direction to bathe the guest in water warmed with many odorous and invigorating ingredients (सर्व्वौषधि). There were naturally special directions for these ceremonious baths for the gods, the Brahmins who were considered as gods among men and the Kings who were looked upon as embodiments of the eight heavenly protectors of the eight different quarters of the Universe. The word (महाज) mahāja also does not indicate a big goat but fine rice from the Sāli variety of Paddy. In the Śānti Parva of the Mahābhārata there is a text अजैर्यज्ञेषु यष्टव्यमिति वा वैदिकी श्रुतिः। अजसंज्ञानि वीजानि छागं नो हन्तुमर्हथ. It means that sacrifices should be performed with the अज aja. But 'aja' according to this Vedic injunction, never means the goats but cereals like wheat, Brihi, etc. So also in the Tantras there

occurs the text अजैर्यष्टव्यं there also aja stands for Brihi, etc.

There is a famous text अमांसोऽर्घः which lays down that ceremonial offerings specially in marriages and sacrifices cannot be complete without 'Mānsa' (meat). Here the question that naturally arises is what is the purport of the term मांस in this passage. In 4.1.2 of Yāska's Nirukta मांसं माननं वा मानसं वा मनुऽस्मिन् सीदतीति वा. Here the word मांस denotes not meat but covetable food. In the Tantra literatures the word मांस is thus derived and explained :—'Mā' is tongue (तत्संयमनं). Here restraint of tongue is indicated and मांस according to this, mean silent meditation (of the Divine). Some seem to detect directions for cow-slaughter in the 6. 4. 18 mantra of the Brihadāranyaka in the quotation—

अथ य इच्छेत् पुत्रो मे पण्डितः विगीतः समितिङ्गमः शुश्रूषितां वाचं भाषिता जायेत सर्व्वान् वेदाननुब्रुवीत सर्व्वमायुरियादिति मांसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वा औक्षेण वार्षभेण वा ।

Here is a case of great confusion. In Sanskrit the terms Uksha (उक्ष) and Vṛsa (वृष) mean the

same thing and thus applied to the same animal, and so there cannot be any question or options or alternatives. But here alternatives have been definitely used. Therefore it must appear that some other suitable expressions that might be used as alternatives were meant. Those expressions are as follows :—Mānsa (मांस) stands for जटा-मांसी (the aromatic oil of the Sikenard plant), Ukṣa (उक्ष) stands for the Soma juice and Vṛṣa (वृष) stands for the Medicinal plant (कर्कटशृङ्गी) as in वृषखादय. Oblations of rice cooked and prepared with these tonic ingredients are evidently meant here. In 5. 2. 4 Mantra of the Chhāndogya Upaniṣad a reference to the decoction of these ingredients, *e.g.*, सर्व्वौषधि is found.

The word yajna is synonymised as अध्वर *cf*. यज्ञमध्वरम्। न ध्वरम् is अध्वरम्। ध्वरम् stands for Hinsā (killing, violence). So अध्वरम् is non-violence and therefore no slaughter can be part of the true (यज्ञ) sacrifice. *Vide* Taittirīya.

In the Mantra 3. 21. 12 of the Śatapatha Brāhmaṇa सधेन्वै चानुडुहश्च नाश्नीयाद्धेन्वनडुहौ वा इदं सर्व्वं बिभृत: we find positive prohibition of beef eating.

In Rik 6. 28. 4 the sage Bharadwāja is praying in the following words :—

नता अर्वा रेणुककाटो अश्नुते न संस्कृतत्रमुपयन्ति ता अभि ।
उरुगायमभयं तस्य ता अनुगावो मर्त्तस्य वि चरन्ति यज्वनः ॥
गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः ।

Non-violence in the best of religious practices. Mother's milk is taken at the utmost for about two years but nourishment is derived from cow's milk throughout the whole life. Hence the ox and the cow are represented as the nourishing sire and dam (mother) and what epithet should be applied to those who can bear to think about the slaughter of these animals? It is useless to dilate still more. In every age whether Vedic, Paurāṇic, Buddhist or modern—the cow is regarded as inviolable (not to be killed). Bearing the mantra "Salutations to the Lord of the Universe—Kṛṣṇa Govinda—the protector of Brahmins and cows" in mind, it is necessary to apply energetically to the proper maintenance of the cow. Formerly every village had pasture lands on all sides but now these grazing grounds have been brought under cultivation. It is necessary to set apart new grazing

grounds and thereby try to increase the production and breeding of good cows. For want of good milk persons do not grow healthy and strong bodied and so become afflicted with various diseases. Devote your attention to scientific cow-keeping rather than start hospitals or distribute Quinine. When cows become strong, healthy and good milkers, health and longevity will inevitably follow as a matter of course. In the Upanishad there is a story that Satyakāma (the truthful) Jābāla was given four hundred heads of weak, emaciated cows by his preceptor who told him that he would acquire the knowledge he desired, when he would be able to raise the stock to a herd of one thousand cattle. When Satyakāma was returning with this increased herd, the Devas gave him the desired knowledge even on the way.

VI. THE DEVAS AND THE MĀNAVAS

The word 'Deva' is derived from the root 'Div,' meaning to shine—That which shines. The word Deva, therefore, has been applied to those radiant beings who live in the celestial

regions, while the word Mānava is applied to the progeny or children of Manu. In Amarkosha their synonyms have been given as

(1) अमरा निर्जरा देवास्त्रिदशा विबुधाः सुराः। The immortals (amarāḥ), not subject to decrepitude (nirjarāḥ), the always shining ones (devāḥ), heavenly beings (tridaśāḥ), the knowing ones (vibudhāḥ), and the heroes (śurā).

(2) मनुष्या मानुषा मर्त्या मानवा मनुजा नराः। Manuṣyāḥ, Mānuṣāḥ, Martyāḥ (earthly), Manujāḥ, Manavāḥ (Manu's offsprings), and Narāḥ (men, mortals).

The Devas (Heavenly beings) are immortals living in paradise while Mānavas (human beings) are earthly mortals living in this sorrowful world. Paradise is described in the Kaṭa Upanishad in the following way :—

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति (कठ १. १. १२) In the heavenly regions there is not the least shade of any sort of fear—Even thou, O Death, hath no access in those regions, there is no sinking dread of certain approach of decrepitude. In Paradise the heavenly beings getting beyond the pangs of hunger and thirst and

out of reach of the torments of grief pass their time in an eternal round of blissful joy. It is to be noted that in this text the ṛṣi tells Yama the God of death that in paradise even the all-conquering death is subdued and holds no sway, as paradise is the adode of the immortals. Of course, there is annihilation at the time of the Final Dissolution (Pralaya) and the beginning of a heavenly existence also is there. According to the Aryan śāstras (Scriptures) the Devas have an ethereal body of the elements—the Taijasa. This radiant 'Mantra' body is also found mentioned in the Śāstras. The Devas grow and sustain in Mantra-offerings (*vide* Vāyu Purāṇa—67.4) स्वर्गे मन्त्रशरीरास्ते स्मृता मन्वन्तरेष्विह; while on this earth of ours all creatures alike are subject to the pangs of hunger and thirst; they are afflicted by death or disease and always haunted by a sort of creeping dread; and this is the common lot of princes and paupers alike.

The Devas are called Tridaśas; because of the four stages of life—childhood, adolescence, youth and old age—through which men have to pass, the Devas have only the third stage, *i.e.*, perpetual youth. The Devas are *Bibudha*—of very great

knowledge, while men's knowledge is in its very nature imperfect and limited. The Mānavas have various conditions of existence. He exists in his mother's womb where his existence can be inferred. Here the embryo gets a body. Then he is born. At this stage the natal cord which ties it to the mother is severed and the senses begin to function. Through the nose it begins to breathe, through the eyes it begins to see, through the ears begins to hear and through the mouth to emit the sound of crying. Because of the severance of the natal cord it gets liable to hunger and cold and begins to cry for food. As soon as the newly born child cries out, people express their joy, for a living child has been born and the mother in her tenderness lifts up the child and suckles it at her breast. Now that the pang of hunger and thirst first gets sway over the body, it never relaxes its hold but continues to afflict the body until death. The human child is absolutely helpless and is therefore completely dependent on others in every matter of food, drink or movement. Subordination thus sets in.

In the animal world, however, such is not the case. The newly born calf gets on its legs and at once begins to seek for its own food. Animals and birds have their bodies covered with a thick layer of fur or feather and so are immune from cold or heat. For the lack of this protective covering the human child gets afflicated with extremes of heat and cold and takes recourse to its only strength, crying. (बालानां रोदनं बलम्). (The child's strength lies in crying). Even in the full vigour of manhood, he cannot take care of his own back with his own hand. He requires outside help to protect himself from accidents, disease and wild and ferocious animals. Then also when youth vanishes and limbs grow weary through decay, men have to look to others for support and stay. Human life is full of suffering and the world is a prison house of affliction. Many persons take to a life of crime like theft or brigandage or surrender themselves to life-long slavery and servitude only for a pitiful morsel of food and drink. They have to toil incessantly to earn their bread by the sweat of their brow. Lack of consistency is discernible in the Scriptures and Law books now current in the

western countries. Their scriptures enjoin complete surrender to God as the expression of the idea that men are servants of the Lord and meant to do His behests. Slavery was widely prevalent and even now exists in a different form as a means of subsistence; yet the slogans of Equality, Liberty and Fraternity rend the air and convulse the world.

In explaining creation, the Bible says:—"God created man in his own image. God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. He planted a garden eastward in Eden to grow every tree that is pleasant and good for food. He planted the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. He put the man into the garden of Eden to dress it and to keep it. God commanded 'of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it.' The serpent beguiled him with these words: 'For God doth know that in the day ye eat thereof, these your eyes shall be opened and ye shall be as God, knowing good and

evil.' When Adam slept, God took one of his ribs and closed up the flesh instead thereof and the rib made He a woman and brought her unto the man. They were both naked and were not ashamed. Being beguiled by Satan (Serpent) Adam did eat the fruit of the tree of knowledge. God coming to know of this, said 'For dust thou art and unto dust shalt thou return.' Lord made coats of skin and clothed them and the Lord God said—Behold, the man is become as one of us, to know good and evil and now lest he put forth his hand and take also of the tree of life and eat and live for ever. Therefore the Lord sent him forth from the Garden of Eden to till the ground. So He drove out the man and placed at the east of the Garden of Eden a flaming sword which turned every way to keep the way of the tree of life. (Genesis—Chaps. I, II, IV, V). According to this Biblical account, the heaven and heavenly beings, angels and the celestial nymphs were created at the will of the Lord before He created man.

There is perfect agreement between this Biblical account of creating man out of the dust of the ground and breathing into it the spirit of life and

the account of creation as recorded in the Taittirīya Upaniṣad. From this Biblical account it appears that what God intended by creating a man was that man living the thoughtless but contented life of an animal (like cows etc.) should act as a gardener of the Garden of Eden for dressing it and keeping it. The Garden of Eden is the place of enjoyment of the angels and the nymphs because it is perpetually attractive on account of its delicious fruits and beautiful flowers. In a more recent scripture of another western country, the authority of the Bible has been recognised. We find these words of the Lord—"We created man of dried clay of dark loam moulded; and Djin had we before created, of subtle fire. Remember when the Lord said to the angels—I created man of dried clay of dark loam moulded and when I shall have fashioned him and breathed of my spirit into him, then fall ye down and worship him. And the Angels bowed down in worship all of them together save Eblis (Satan); he refused to be with those who bowed in worship. 'O Eblis,' said God, 'wherefore art thou not with those who bow down in worship?' He said, 'It beseemeth not me to

bow in worship to man whom thou hast created of clay of moulded loam.' Then God said—"Begone thou hence, thou art a stoned one and curse shall be on thee till the day of reckoning. And who thrill with dread at the chastisement of the Lord.—Surā 15.

Surās 70-95—contain the expression—"of Goodliest fabric we created man"

Surā 91—'And breathed into it its wickedness and piety.'

Surā 51—'I have not created Djin and man but they should worship me and fear God and put me not to shame.'

Surā 26—'Will ye not fear God?' Angel Gabriel spoke to the prophet.

From all this it appears that men were created out of loamy clay when the Djin and the angels were made of subtle fire. Because the Devas have a body of celestial energy, therefore they are radiant and luminous. Now because God commanded all to worship on bended knees man who was created by God in His own image, all the angels worshipped man but Eblis (Satan) did not so worship. For this disobedience, he was banished

from heaven. Satan beguiled man on account of this enmity. In the Bible God says—this first man after tasting the fruit of knowledge became like unto us able to evaluate everything such as pleasure and grief etc. Therefore He took timely precaution and arranged that a flaming sword should whirl round the tree of life incessantly and also drove him out of the Garden of Eden lest he partook of the fruit of the tree of life and became immortal like the angels and the deities. Whether on the Earth or in the Heaven, man should always be His subject and worshipper. It is not His will or desire that man should ever become an immortal Devatā.

In our country also there is no lack of more or less recent Āchāryyas (exponents of divinity) who preach the doctrine of creation and life as the outcome of the Will of the Lord. According to their view the eternal servitude of all Jīva (individual self or ego) is accepted as an axiom. Even after getting salvation they will remain in His presence with folded hands and they seem to take pride even in slavery and servitude. They admit that the incomprehensible Śakti (power) of Māyā, is overcome by His Grace. Can that be explained which is

incomprehensible or shall it be beyond the reach of words? Avidyā or Māyā is dispelled by His Grace. Verily He is the Life and Knowledge. The Jīva gets the attributes of the Divine when it achieves Mokṣa or liberation. When the Jīva, thus, gets an embodiment in the Jñanamaya Koṣa he assumes the divine form but does not merge in the Divinity—rather floats in the Causal Water, *i.e.*, Brahma. Yet according to the Śruti, the Brahma is free of all attributes, absolutely Pellucid and Pure, not touched by any stain. If the Jīva, after liberation, floats like a delicate film of foam in the All-pervading Brahma, then does not the stainless and pure Brahma get an impure excresence? Though omnipotent yet He cannot draw unto Him and merge in His own (Svarup), the liberated Jīva. He can create only but cannot dissolve. This position is rather untenable.

Historians are of opinion that at the time of Khalifa Haroun-Al-Rashid and his son Al Mamun fresh attempts were made by the Arabs to extend their sway in India. They proceeded from Sindh and Kathiwad towards Chittore in Rajputana but were repulsed by Rana Khoman of the Śiśodias.

The great Haroun reigned from 786 to 809 A.D. Mamun became the Khalifa in 812 A.D. and ruled till 836. Sultan Mahmud led his expeditions against India during the period 1001 A.D. to 1026 A.D. Sultan Muhammad Ghori invaded India between 1190 A.D. and 1206 A.D. and occupied some portion of the country. The appearance of the aforesaid exponents of Dualism is also found to fall in with this period, *i.e*, the 11th Century A.D. and the succeeding periods. Even in the pre-Christian period there was a regular contact between India and the Greeks and the Romans in matters of trade, commerce, etc. As a result, Greek ideals of art influenced India and the philosophical truths of India left a lasting stamp on Greek philosophy. Some even go so far as to say, that Christ came to India and studied Vedānta in a monastery at Kashmir. That the sages of the East visited Christ at His nativity is well known. It is, therefore, not at all improbable that the ideas of the Bible or the Quoran might have some traces of the more recent Śāstras. The idea of eternal servitude to God and the prohibition of partaking of consecrated food offerings to other gods are

found in the Old as well as the New Testament and also in the Quoran. *Vide* the Book of Revelation —Chap. II verses 14 and 20—also the Holy Quoran Surā 5-4.

In the Ṛgveda the word Dāsa or Dasyu is a term of the vilest reproach applied to the most despised class. The fair skinned Aryans can never be slaves like the dark complexioned Dāsas. This was utterly inconceivable. In Rik 7. 5. 6 and 10. 49. 3 we find the expression "I have denied to the Dasyus the name of the Aryans." From this it would be clear that the idea of slavery or servitude to anybody was abhorrent to the early ṛṣis and they aimed at complete emancipation of the body as well as of the spirit ever free, never slave.

By analysjng the trend of mind with which the Aryan ṛṣis offered their worship, it is found that they believed that the Devas grow in splendour and energy through the Mantras. *Vide* Rik 1. 31. 18, 2. 11. 2, 5. 31. 4, 8. 16. 9, 9. 101. 3 and 10. 120. 5.

In the 3. 6. 1 mantra of the Chhāndogya Upaniṣad, it is stated that the Devas do not eat

neither do they drink—they get satisfaction at the sight of the holy essence (nectar) of these offerings. न वै देवा अश्नन्ति न पिबन्त्येतं देवामृतं दृष्ट्वा तृप्यन्ति Even to this day the Brāhmins at the time of taking their meals recite the mantra अन्नं ब्रह्म रसो विष्णुर्भोक्ता स्वयं महेश्वरः। आहारे सर्व्वभूतानामिदमन्नममृतायते॥ Food is Brahma, drink is Vishnu, the eater is no other than the great Lord Himself. Food becomes Amṛtaṁ when consecrated before meals.'' Food is Brahma अन्नं ब्रह्मेति व्यजानात् The Upaniṣads enjoin the visualisation of this Amṛitaṁ—the eternal bliss—the Brahma—everywhere. Worship and adoration are the only means to achieve this state of immortal bliss. In Ṛk *mantras* 9.113.10, 3.31.9, 4.2.16 the Angirās are found to be engaged in the sacrificial rites in order to attain this state of 'Amṛtaṁ.' In 7.76.4, the Angirās are said to be in a state of rapturous ecstasy in the company of the Devas. In Ṛk 5.41.4, 3.12.6 it is stated that Āptya trita, by performing deeds which were pleasing to the Devas, was exalted to the state of living in fellowship with the Devatās. Ṛṣi Vibhu and Vīja, who were the sons of Sudhanvā of the Angirā clan acquired the status of *Devatās*

through meritorious deed. *Vide* Ṛk 1.20.1, 8. In Ṛk 10.15 we find reference to reverential calls to the manes who had been deified. In Ṛk 10.63.10 the ṛṣis were praying that they might get the position of the Devas. Rik 10.56.3 contains the prayer, "Let those be in unison with the Sun." The Maruts were originally men and became Devatās by holy deeds. *Vide* Ṛk 10.77.2. Ṛk 7.52.1 expresses the conviction of the ṛṣis —"We are Ādityas—we shall be Aditi (Akhanda) one and indivisible." In Ṛk 8.19.25 occurs the prayer "Let this mortal clay (self) be the immortal Devatā." Ṛk 2.11.12 इन्द्र त्वे अपि अभूम: vouchsafe, O Indra, that we may be Thou. Ṛk 4.26.1 अहं मनुरभवं सूर्य्यश्चाहं I was Manu—I was the Sun, etc. In Ṛk 1.32.5 there is a reference to the attainment of Sameness (Sāyujya)—the state of beatitude in which all distinctions of time and space vanish and the individual soul merges in the universal soul. In the 2.8 Mantra of the Taittirīya Upaniṣad and in 4.3.32 mantra of the Bṛhadāraṇyaka Upaniṣad expressions like "Karmadevānām Ānanda"—(enjoyment of the Karmadevas)— "one can become a Devatā by his own deeds"

are found. In 4.1.2 of the Bṛhadāraṇyaka it is stated (देवो भूत्वा देवानप्येति) that by constant concentration of thought on the Devas one can become a Deva himself through the acquisition and development of the attributes of the Devatās in his own person as his own body becomes spiritualised in the process.

Sacrifices and worship are performed for the sake of meriting celestial enjoyments in paradise. *Vide* Ṛk 1.32.5, 1.110.7, 1.150.3, 2.28.3, 3.29.8, 8.75.16, 9.88.2, 10.14.1, 8 and 10.97, etc. The famous saying in the Īśa Upaniṣad योऽसावसौ पुरुषः सोऽहमस्मि (I am the same Puruṣa who is here and there '') expresses the identification of the individual soul with Viṣṇu who dwelleth as its spirit in the solar system. This state is the state of Amṛtaṁ—the acquisition of immortal bliss. Ṛk 1.115.1 सूर्य्यं आत्मा जगतः तस्थुषश्च—the Sun is the Ātman of all moving and non-moving beings. Ṛk 10.164.39 ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधिविश्वे निषेदुः । यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते laments " of what avail is the memorisation of the Ṛk (which is known as the revealer of the unknown as it expresses the Supreme Being)

to him who does not know and realise the Supreme Brahma who is the sustainer of all the Devas and the heaven above and in whom merge the sages, once they know, realise and taste His Divine Bliss—His Aṁṛtaṁ?" As also in the 6th chapter of the Chhāndogya Upaniṣad it is stated that Śvetaketu, after getting versed in the profound Vedic lore and committing all the four Vedas to memory, became so high-browed that he disdained to talk with those who had learnt only one or two of the Vedas. After this when he got the Knowledge Absolute from the great sage Uddālaka, he tasted the lore of bliss thereby reaching the *summum bonum* of life. In the 7th chapter of the same Upaniṣad, we find that, even after acquiring mastery over all the eighteen branches of learning, the great sage Nārada could not shake off the feeling of dejection and indefinable insatiety. Only when he learnt the divine lore—Knowledge blissful—from Sanatkumār he got tranquillity of mind and the feeling of fullness owing to the realisation of the supreme goal of life. It is for this purpose of realising one's real self that the Vedic preaching and practices

are enjoined, so that one can get 'Swārājya' (own dominion)—perfect freedom and complete sway within himself—not wanting anything—desiring naught and subordinate to none—full, complete and free.

In the Old Testament, it seems, that God wants to keep men perpetually in a state of bondage in an unthinking animal-like existence by denying him the right and chance of achieving the divine immortality of this Spiritual Swarāj, which according to the Brāhmanas, Āraṇyakas and Upaniṣad is the goal of human life. ब्रह्मविद् ब्रह्मैव भवति Who ever knows the Brahman himself becomes Brahma. The Bible recognises that the Soul enclothed in the body is a radiant, all-knowing being as it is a spark of the Divine. This is apparent from the fact that creating man out of clay God breathed into him the spirit of life and asked the angels to worship him on bended knees. In the New Testament also—John, Chap. 17, Verse 21—it is stated "That all may be one; as Thou, Father, art in me and I in Thee, that they also may be one with us." See also John, Ch. 17, Verse 23, Romans, Ch. 12, Verse 5—"So we,

being many, are one body in Christ and every one members one of another." In the Chhāndogya Upaniṣad it is stated that "He alone existed at first—one without a second." Name and form are only imagined. In the Rigveda also—Ṛk 1.164.46 —'One Alone exists—sages call him by many names'.—एकं सद् विप्रा बहुधा वदन्ति so also in Ṛk 10.114.4, 5 सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति। एकः सुपर्णः स समुद्रमाविवेश स इदं विश्वं भुवनं वि चष्टे।

In the Bible also—the Book of John, Ch. I Verses 5, 7—asserts that the Father, the Word and the Holy Ghost, these three, are one. But it does not say that the individual soul is the same as the Cosmic Soul. It is thus evident that the true spirit of equality, unity and liberty is not to be found in the other systems where the excellence and dignity of servitude have been definitely maintained. It is the special privilege and glory of the Vedānta that it has recognised the essential identity of the Jīva (individual soul) with the All-pervading Puruṣa (the Cosmic Soul). The Supreme Being is expressed and revealed in the noble saying "सत्यं ज्ञानम् अनन्तम् ब्रह्म, सच्चिदानन्दं ब्रह्म, etc. The one

Eternal Verity without any limit is He—the Brahma—the only Reality, Consciousness and Supreme Bliss is he. That is the state of absolute freedom from fear.

With the realisation of the Absolute One of the Advaita Vedānta emerges a state of complete freedom from fear and of an exquisite state of all-absorbing bliss while in the contemplation of the Lord and the servant, as in the dualistic school there is always a lurking spirit of disquiet and fear lest the Lord be wrathful. In the Hindu Mythology, Jaya and Vijaya, the wardens at the gate of Baikuṇṭha (the Abode of Viṣṇu) were once turned out of their celestial abode. Even Viṣṇu Himself had sometimes to leave His Baikuṇṭha. In the famous Book Yoga-Vāśiṣṭha there is a fine story relating to this aspect. When Indra, the Lord of Heaven, being pleased with Rājā Ariṣṭa-nemi vouchsafed to him the grace of residence in heaven (paradise), the latter asked the celestial messenger whether there was any fear in paradise. The angel replied that there was the fear of the eventual loss of heaven and there was also the fear of rivalry among the superior and inferior ranks

of the celestial beings. The King at once refused to go to such a heaven because he wanted to enjoy that perfect state of felicity which is only associated with the state of utter lack of fear. About the spirit of servitude (relation between the master and his servant) the Bṛhad-Āraṇyaka Upaniṣad has the following (1.4.10) mantra :—

य एवं वेदाहं ब्रह्मास्मीति स इदं सर्व्वं भवति, तस्य ह न देवाश्च नाभूत्या ईशते। आत्मा ह्येषां स भवति, अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद; यथा पशुरेवं स देवानाम्। यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः एवम् एकैकः पुरुषो देवान् भुनक्ति एकस्मिन्नेव पशावादीयमाने अप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन् मनुष्या विद्युः।

He who realises that he is nothing but the Brahman Himself, projects himself over all and finds himself in all. The Devas cannot do any harm to such a man and cannot even cause any hindrance to the attainment of his self-realisation in Brahma or the Cosmic Soul because he has no separate entity at all as he is one with the Devas themselves. He who looks upon himself as a separate entity from his object of worship and owing to this feeling engages in the worship of

something external to himself instead of concentrating on the realisation of his own true self can never know or realise the Supreme Brahma. Just as the domestic animals like cattle, etc., are useful and serviceable to men, so are the ignorant in their animal-like existence, serviceable to the Devas. If only one single domestic animal—not to speak of many such—is lost, its owner feels himself full of grief. Similarly, it is not pleasant to the Devas or celestial spirits to find that men pursue the path of self-realisation abandoning the ways of popular ceremonial worship (of the Devas.)

In the Mahābhārata it is found that a man—Nahuṣa—became the Lord of the Devas in heaven. After the head of Śiśupāla was cut off, a radiant halo came out and merged itself in the body of Lord Kṛṣṇa. In the Sanatsujātīya Parva, Chap. 47.24, of the Udyoga Parva of the Mahābhārata the following expression is found. मनो ब्राह्मीं लघुतामादधीत प्रज्ञाश्चास्मै नामधीरा लभन्ते। It means—Let not the feeling that I am low, that I am an ignoramus, that I am feeble, that I am but the humble servant of the Almighty Lord, find any place in my heart instead of the firm

belief that I am He and nothing but the Omniscient and All-Pervading Brahma Himself. He attains true Knowledge—Prajñā—who unfalteringly tunes his thoughts to the identity of his individual soul with the Cosmic Soul. In elucidating this point, the learned commentator, Nīlakaṇṭha, says "Therefore let not thy Divine Voice degrade itself after once it has uttered the noble truth that I am Sublime—let it never say that I am a lowly servitor."

In the Nārada Upaniṣad also it is said that he is a mere beast who says that the Devatās are one and I am different. In the Holy Bible also—Revelation, 22, Verse 13,—'I am Alpha and Omega, the beginning and the end, the first and the last.' Verse 15—'For without are dogs and sorcerers.' The Zoroastrian scriptures are much more ancient than the Bible. Their chief deity is called the Ahur Mazda which in Sanskrit is असुरो महान् meaning the Sublime Asura. A sentiment of hatred and hostility towards Indra, Nāsatya, Saru, etc., who are the chief deities of the Indian Aryans is found in Ahur Mäzda. Angirāmanyu of the Veda sis the deadliest enemy of Ahur Mazda.

The great Ahura built sixteen pleasant abodes as residences for his devoted worshippers. The Deva-worshipper Angirāmanyu destroyed all these sixteen one after another. Ahura could not slay this foe or stay his work of destruction. The God of the Bible created the Garden of Eden where he placed his finest and foremost creation, Man, who was worshipped on bended knees by the angels at the bidding of God. Satan crept into Eden and beguiled this Man and led him astray from the path of God. Yet God, rather than remedying this wrong, punished Man. According to the Bible the punishment for man's sin is eternal hell—without considering whether this sin is wilful or unintentional. It does not take into account the nature or gravity or enormity of the sin. Sin might be grievous or a mere trifle; it might be committed out of perversity or it might be committed in ignorance; but the punishment is always severe,—the eternal damnation. While the reward of good deeds is perpetual enjoyment in heaven irrespective of the fact that these good deeds might vary in quality as well as in quantity, the reward for this merit—big or

small—would be always the same eternal heaven. Those who were born long before the advent of Christ or those who living quite afar, were not fortunate enough to listen to his words and those whose bodies were cremated or devoured by ferocious animals, etc., even the most virtuous and saintly among them, should all have to go to hell because no intermediate sanction had been provided between these extremes. The apostles are for the Arabs and the Jews. Even such a sentiment is expressed that the god of Israel is not the god of the Gentiles. Though the saying is found in Surā 10.48 that every people had its own prophet yet it is nullified by such words as "the scriptures were indeed sent down only unto two peoples *viz.*, the Arabs and the Israels." If the noble words of Sura 10.48 were strictly followed then surely the followers of the Prophets of other lands would not have been dubbed as infidels.

According to the ancient scriptures of the Indian Aryans there is complete emancipation from the coils of fear in the state of godhead—only bliss and beatitude prevail there without any trace of dread or suspense just as darkness and gloom

cannot exist where there is light and brightness. Joy dries up in an atmosphere of fear. If a son looks upon his father with an eye of dread instead of with love, does not the relation between father and son become lamentable in the extreme? Even in the Bible we find "There is no fear in love but perfect love casteth out fear because fear has torment. He that feareth is not made perfect in love" *vide* John, Ch. V—Verse 18. The Śrutis also lay down "of more endearment than a son—more blissful than wealth—more to be desired than other things—nay more delightful than all things." *Vide* Bṛhadāraṇyaka, 1.4.8.

प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यस्मात्
सर्व्वस्मात् अन्तरतरं यदयमात्मा ।

Also 1 John, Ch. 2—V. 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Monotheism, or worship of one God laid down in the more or less recent scriptures of the western world, is not anything in advance of the message of the Bṛhadāraṇyaka Upaniṣad, etc., as quoted above. In the Bible and other scriptures, the theory of one God, as in the Doctrine

of Dualism (द्वैतवाद) is found but the idea of the One Absolute cannot be found there. There is a world of difference between monotheism and pure Monism of the Advaita Vedānta. God is perfect Bliss and there cannot be even the slightest tinge of sadness in Him. Therefore it cannot be said that this sorrowful world has emanated from Him who is Joy because what cannot be found in the cause cannot surely exist in the effect. If it is suggested that this sorrowful world has come from God then surely it has to be accepted that the conception of God admits of a tinge of sorrow inherent in Him. Whatever forms of joy that we find all around are but mere reflections of the 'Joy Divine.' Grief and sorrow are mere externals due to mental process of seemingly real influences. The Jīva or the individual soul is like a lump of gold with an alloy of copper. Just as when the alloy is removed from the lump only pure gold remains, similarly when this unreal state of qualifying attributes, etc., is eliminated, the Jīva is seen in its real state of unqualified Bliss. Salvation or Mokṣa—Mukti or liberation—is only this liberation from the

mirage of unreality and the consequent absorption in the Ocean of Bliss just as pure water mingles indissolubly in pure water "शुद्धे शुद्धमासिक्तं." The pain and grief that we see all around in creation is only an adhesion of an extraneous matter due to our ignorant linking up of the only Reality—Bliss—with an unreal Upādhi. There is therefore no bar to say that God—Sat—Chit—Ānanda—Reality, Consciousness and Bliss—calls forth the creation and expresses Himself in and through this creation. The theory of dualism is tantamount to saying that the Supreme Being has not the power of dispelling this extraneous Upādhi and take unto Himself or merge in His own Divine Bliss, all things which, because they emanate from Him, must possess this essential nature of bliss, though His Omnipotence is admitted by the followers of the Dualistic School. According to this school of thought God's jurisdiction is of the nature of a limited monarchy.

Because Adam, the first man of the Bible, could not partake of the fruit of the Tree of Life in the Garden of Eden, he died and his body was buried in the dust. According to the Bible, God

will breathe into this body in the tomb, the breath of life and there will be thus a second creation and after that every one would be judged and awarded everlasting Joys of Heaven or Torments in an eternal Hell.

There is no reference about what is to be done with those bodies that had been devoured by carnivorous beasts, reptiles or those that had been consumed in flames and the breath of life could not, in consequence, be breathed into their nostrils. It is doubtful whether the oft quoted words of the English Poet—'Dust thou art to dust returnest, was not spoken of the soul' conform to the strict interpretation of the Bible. Because Soul was put in by God out of Himself who breathed into the nostrils the breath of life and man thus became a living soul. Genesis, Ch. II, Verse 7. If Soul is not a part of God Himself and as such, possessing all Godhead, why it is that the Angels worshipped the Soul in man on bended knees. If Soul is Divine, then surely it must be flawless and pure just as God Himself is pure and without any blemish of any sort. The body is liable to decay and is nothing but gross matter without any

inherent consciousness and thus not answerable for, because it is incapable of, any merit or demerit. So, in this case, it has to be admitted that the New Spirit in a new body suffers a vicarious punishment for the wrong doings of another spirit in another old and different body.

The word Second Creation occurs in Surās 53.48, 13.5 and 50.14. Also in Surā 56.61 it is said, "Producing you again in a form which you know not." Does it mean existence in a new body or bringing into life the old dead body itself? If the old soul is put into a new body then the doctrine of re-birth and trans-migration of soul becomes admitted. If a new soul is placed in an entirely new body then punishment is suffered not by him who committed the wrong but by another person in the place of the old sinner. It is not physically possible for the dead body to continue till doomsday. In Sura 91.8 we find "And breathed into it its wickedness and its piety." Surā 74.34 says—"Thus God misleadeth whom He will and whom He will doth He guide aright." Also Surā 87.3—"Who hath fixed their destinies and guideth them." From all these quotations

it may be argued that if these evil propensities come from God then this evil must exist in the very nature of God Himself and in that case why should others suffer for the actions of God! He ought to suffer who commits the crime. If it was ordained that Adam must suffer, then it must be said that he had to suffer for no fault of his own. Surā 70.8-9, etc., holds out that at the time of the Doomsday the heaven will melt away and the mountains will crumble, etc. When the heaven melt what then will be the condition of God and His Angels and the Houris of Paradise?

So it can rightly be said that the idea that there are many Devas, or in other words, the belief in separate entities, is due to the power or attribute of envelopment and projection of Māyā—the Primeval Illusion. This attribute of Projection seemingly creates diverse mirages and variegated phantoms where really there are none and the power of enveloping is responsible for causing confusion and dimness of judgment by enfeebling one's vision.

In the Īśa Upaniṣad it is described that Jīva though in the grip of this Māyā or Unreality seeks,

after a process of self analysis, the vision of the Supreme Being—the All-Pervading One, and thus to realise this One essential Unity that is Life and Light, Truth and Bliss. He then finds out his own helplessness and ignorance and in a spirit of devout self-surrender, commends himself to some benign influence that might uncover the veil of Māyā that enshrouds the Divinity, and thus lead him to the effulgent Presence of Him who is the only Truth and Love and Joy. It is only from a seeming perception of separateness, where really there is none, that a devotee thinks that he is seeing four distinct entities, *viz.*, the seer himself, that which is to be seen, help or medium to obtain his object and the cover of mist that hides the object of sight. After a course of Sādhanā (process of self-realisation) he realises that the only Reality—the Universal Being and the benign Deity that guides the devotee in his way towards his goal of Salvation, are one and the same. In that stage, the perception remains of the on-looker himself, of the object of his sight and of the enveloping cover that hides this object. Then with growing Communion of Knowledge, the

enveloping mist disappears and the devotee gets face to face with the object of his devotion. He is then conscious only of himself as the on-looker and of his Adored One as That which he is looking at. Finally, in his absorption in an ecstatic calm, losing all consciousness of any separateness, he becomes aware of an all-pervading oneness and realises that he is One with Him.

In the Katidevatā Śākalya catechism of the 3.9 Brāhmaṇa of the Bṛhadāraṇyaka Upaniṣad the sage Yājñavalkya first said that there are 3306 Devatās. When questioned again he said they were 33; pressed again, he said they were 6. To a further query on this point he said they were only 3 and then two—then he went on and said they were one and a half. Finally the catechism ended when at the close of this process of elimination the sage concluded that there is only One without a Second 'एकमेवाद्वितीयम्'. The two Devatās here referred to are the elements of food and life. It seems as if the Puruṣa being desirous of segmenting Himself divides His Own Self in twain. *Vide* Bṛhadāraṇyaka 1.4.3 "यथा स्त्रीपुमांसौ संपरिष्वक्तौ स इममेवात्मानं द्वेधाऽपातयत्". This state of Seg-

mentation also is nevertheless due to the projection or superimposition of attributes (Upādhi). With the elimination of these non-real attributes the only One Reality remains.

The Bible says that Eve was created out of the ribs of Adam—so also in the Brahmavaivarta Purāṇa, Srī Rādhā is said to have sprung out of the ribs of Kṛṣṇa. That, which is by very nature constant and invariable, cannot be said to be liable to any change and so the Supreme and Only Reality can never be expected to vary. He must be always the same. Of course creation has to be admitted in common parlance and so in explaining creation it has been artfully suggested that 'तपसा चीयते ब्रह्म ततोऽन्नमभिजायते' 'ध्यायतीव लेलायतीव' (बृ: ४. ३. ७). In Ṛk 10.82.6 Mantra it has been said that people indulge in fancy and speculation only when their vision is bedimmed in a mist of ignorance.

In the Holy Quoran it is not admitted that God has anything to do with the impregnation and consequent birth of the world. Surā 112.3—He begeteth not and He is not begotten—Surā 19.35—It beseemeth not God to beget a son. He only

sayeth to it "Be" and it is. In Surā 6.101—"He hath no consort—should He have a son." So creation is attributed to the Will of the Lord. In the Bhagavad-Gītā the Lord says—"I impregnate the Mahat Brahma and creation then begins "मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्" Gītā 14.3. Of the अन्न and प्राण cited before, अन्न is the Prakṛti or Mahat Brahma, Virāṭ. The Bible admits that the Holy Mother Mary was impregnated by the Holy Ghost. But in the Genesis it appears that creation was the result of the Will of the Lord, *e.g.*, "Let there be light and there was light," etc. A faint semblance of the Doctrine of Māyā (Māyāvāda) can be detected in the New Testament. —*Vide* James, Ch. V. 14. "For what is your life? It is even vapour that appeareth for a little time and then vanisheth away—" Life fleets out in a moment. Paul—Hebrew, Ch. II. 3 V.—The worlds were framed by the word of God so that things, which are seen, were not made of things which do appear. And things are not what they seem. Also Juda. 19V.—These be they who separate themselves, sensual, having not the spirit. So also John, Ch. II. 16 V.—For all that is in the

world the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world"—This body-consciousness and conceit and pride are but ephemeral and illusive and have nothing of the spiritual in them. 1. John, Chap. V. 8 V.—"And there are three that bear witness in earth, the Spirit, the water and the blood; and these three agree in One." Here spirit is the individual soul (the Jīvātmā), water is the causal subtle body, blood stands for gross material body, while the "One" is the all-pervading Puruṣa in whom this illusory creation is reflected through Māyā.

John, Ch. V. 13V.—"Hereby know we that we dwell in Him and He is in us because He hath given us of his spirit." This illustrates and establishes the unity of the individual Soul with the Puruṣa or the Cosmic Soul.

Matthew, Ch. X. 20V.—"For it is not ye that speak but the spirit of your Father which speaketh in you. "यद्वाचानभ्युदितं येन वागभ्युद्यते" (केन) Whom words cannot express but from Whom words have sprung (Kena Upaniṣad).

Matthew, Ch. X. 18V.—"And fear not them

who kill the body but are not able to kill the Soul". "नायं हन्ति न हन्यते" (कठ) It does not destroy nor is it destroyed. (Katha Upaniṣad). अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे (गीता २।२०) It (soul) is without birth, eternal and always the same—it is not lost with the loss of the body. Gītā, Ch. 2.20.

S. John, Ch. XV. 15V.—"Henceforth I call you not servants, for the servant knoweth not what his lord doeth. But I have called you friends; for all things that I have heard of my Father, I have made known unto you." In this, the idea of dualism in the sense of master and servant in man's relation with God is definitely rejected and the idea of self-sameness or perfect comradeship is established." "द्वा सुपर्णा सयुजा सखाया" (मुण्डक, श्वेत) Two birds (allegorically) of beautiful plumage always inseparable and always of the same mind (Muṇḍaka and Śvetāśvatara Upaniṣad).

S. John, Ch. XVII. 21 Verse—That they all may see One as Thou, Father, art in me and I in Thee, that they also may be one in us.

S. John, Ch. XVII. 22V.—"That they may be one even as we are one." 23V.—"I in them and

Thou in me, that they may be made perfect in one. "शुद्धे शुद्धमासिक्तं" (कठ).

S. John, Ch. XIV. 11V.—"Believe me that I am in the Father and the Father in me." 20V.—"At that day ye shall know that I am in my Father and Ye in me and I in You. "एकत्वमनुपश्यतः" (ईश) He realises an essential unity and oneness—Gītā. "योऽसावसौ पुरुषः सोऽहमस्मि" (ईश १) He—the Puruṣa —that is here and there—that I am. (Īśa Upaniṣad 7).

S. John, Ch. V. 35V.—" He was a burning, a shining Light." "तेजोमयो ज्योतिर्मयः पुरुषः" The energising and effulgent Puruṣa.

S. John, Ch. III. 18V.—" He, that believeth in Him, is not condemned but he that believeth not, is condemned." 19V.—" And this is condemnation that Light is come into the world and man loved darkness rather than Light because their deeds were evil." "तमसो मा ज्योतिर्गमय"—Lead, unto the Light, from the encircling Gloom, Chap. III.6V.—" That which is born of the flesh is flesh, and that which is born of the spirit is spirit. "मायिकदेहे नित्यदेही"—In a body of unreal clay, dwelleth the eternal Spirit. Ch. I. 1V.—" In the

beginning was the word and the word was with God and the word was God. "स भाणमकरोत् सैव वागभवत्"—Bṛhadāraṇyaka 1. 2. 4. He became the word—Chhāndogya 2.23.3. "ॐकारेण सर्व्वा वाक् संत्रिणोङ्कार एवेदं सर्व्वमोङ्कार एवेदं सर्व्वम् ।"

S. John, Ch. I. 4V.—"In Him was Life and the Life was the light of man"—"अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः । सदा जनानां हृदि सन्निविष्टः" The microcosm that dwells in the heart of all, is like a radiant flame.

S. John, Ch. I. 5V.—" And the light shineth in darkness and the darkness comprehended not."

S. John, Ch. I. 10V.—" He was in the world and the world was made by Him and the world knew Him not." यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद (बृः आः ३।७।३) He who pervades the world and yet is apart from it, whom the world knoweth not. (Bṛhadāraṇyaka Upaniṣad 3.7.3).

S. John, Ch. I. 11V.—"He came unto His own and His own received Him not."

S. John, Ch. I. 13V.—" Which were born not of blood, not of the will of the flesh, not of the will of man but of God." Creation is not of Nature nor of any being but of God alone.

S. John, Ch. I. 14V. "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father") full of grace and truth—वागजाया (बृ: आ: १. ४. १७)—विराट्पत्नी अन्नप्रकृति: ।

Paul Hebrew Ch. XII. 10V.—"For they (Fathers of our flesh) verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His Holiness."

1. Thessalonians, Ch. V. 5V.—"Ye are all children of light and the children of the day: we are not of the night nor of darkness." "अमृतस्य पुत्रा:" । "असतो मा सद् गमय तमसो मा ज्योतिर्गमय" Lead us from the unreal to the real—Oh lead us, the children of the Immortal, from darknes to light.

Colossians, Ch. I. 12V.—"Be partakers of the inheritance of the saints in light." 13V.—"Who hath delivered us from the power of darkness."

Colo., Ch. II. 5V.—"For though I be absent in the flesh yet am I with you in spirit."

Colo., Ch. III. 10V.—"And have put on the new man, which is renewed in knowledge after the image of Him that created him."

Colo., Ch. I. 17V.—"He is before all things and

by Him all things consist." "सकारणं करणाधिपाधिपो, न चास्य कश्चिज्जनिता न चाधिपः" He is the Supreme Cause—the ordainer of all the agencies of causation —there is absolutely no other Creator or Lord.

19V.—"For it pleased the Father that in Him should all fullness dwell." "पूर्ण-निस्पृह"—Fullness is in Him alone, as He hath nothing to seek.

2. Peter, Ch. I. 4V.—"By these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "ब्रह्मविद् ब्रह्मैव भवति" He who knoweth the Lord, becometh one with Him. Deliverance from ignorance and illusion leads to the realisation of the real self.

5V.—"Add to your faith virtue and to virtue, knowledge"—श्रद्धा, भक्ति, ज्ञान,—Reverence leads to piety and piety to knowledge Divine.

19V.—"That ye take heed as unto a light that shineth in a dark place"—"गुहां प्रविष्टो परमे परार्धे छायातपौ ब्रह्मविदो वदन्ति" (कठ).

2. Peter, Ch. II.17V.—"These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever."

1. Peter, Ch. II.9V.—"Who hath called you out

of darkness into his marvellous light''—"तमसो मा ज्योतिर्गमय."

V. 11—''Abstain from fleshly lusts, which war against the soul.'' "त्यागेनैके अमृतत्वमानशुः" By giving away thou shalt have;—By not enjoying (the flesh) thou wilt enjoy immortal bliss.

1. Peter, Ch. III. 4V.—''But let it be the hidden man of the heart in that which is not corruptible.'' "निर्दोषं हि समं ब्रह्म" "हृद्देशे तिष्ठति"—the Brahma ''dwelleth in the heart,'' ''unalloyed and incorruptible.''

18V.—''That he might bring us to God being put to death in the flesh but quickened by the Spirit.''

Paul Hebrews, Ch. II. 2V.—''For both he that sanctifies and they who are sanctified are all of one''—(उपाधिशुद्ध) "जीवः ब्रह्मैव नापरः" Purified Jīva, emancipated from the shackles of illusory names and forms, is Brahma Himself,—none else.

Ch. III. 6V.—''But Christ as a son over his own house, whose house are we.'' "देहो देवालयः प्रोक्तः"—The body is the tabernacle of God.

Ch. IV. 10V.—''For he that is entered into his rest, he also hath ceased from his own works

as God did from His."—"नैष्कर्म्यसिद्धिं परमां" "ब्रह्म निष्क्रियं"—The ultimate stage of having nothing to do—Brahma is inactive.

Ch. IV. 12V.—"Dividing asunder of soul and spirit." जीवब्रह्मणोरभेद-प्रतिष्ठा—The realisation of the oneness between Jīva and Brahma.

Ch. X. 20V.—"Through the veil, that is to say, the flesh"—अन्नमयकोषैरावृत:—Verily the gross body nourished on food is the enveloping shroud.

Ch. XI. 14V.—"And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." "मन चल निज निकेतन, संसारविदेशे विदेशीर वेशे भ्रम केन अकारण ?"—"O my self-deluded mind (soul), retrace your steps to your own lasting abode,—why wander, any more, in this foreign environment, in an alien garb." "सोऽध्वन: पारमाप्नोति तद्विष्णो: परमं पदम्."—"He gets to his journey's end and enters unto the exquisite state of Viṣṇu, the Blissful."

Ch. XII. 9V.—"Fathers of our flesh...Father of our Spirits"—देह: मायिक:, देही अज:—The body is an illusory bubble but the Soul is eternal.

James, Ch. I. 4V.—"But let patience have her

perfect work that ye may be perfect and entire, wanting nothing."

James, Ch. IV. 8V.—"Draw nigh to God and He will draw nigh to you. Cleanse your hearts, ye sinners, and purify your hearts, ye double-minded." "विशुद्धसत्त्वेन"—With the absolutely pure, can the pure mingle.

4V.—"Whosoever therefore will be a friend of the world, is the enemy of God." "असङ्ग-शस्त्रेण दृढ़ेन छित्त्वा ततः पदं तत् परिमार्गितव्यं"—The grace of God is to be sought, after rending asunder our attachment to the world, with the weapon of detachment, because the conception of the body as the self leads away from God.

Philippians, Ch. III. 3V.—"We worship God in the spirit and have no confidence in the flesh."

Acts, XVII. 28V.—"For in Him we live and move and have our being for they are also His offsprings"—'अमृतस्य पुत्राः'—the offsprings of the Immortal.

29V.—"For as much then as we are the offsprings of God we ought not to think that the Godhead is like unto gold or silver or stone graven by art and man's device," "अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः"

Gītā 7. 24. The unwise only think that God revealed is a mere person as they are unable to discern His real nature.

Romans, Chap. VII. 17V.—"Now then it is no more I that do it, but sin that dwelleth in me" Actions are but the results of Māyā while the soul is inactive.

Romans, Chap. VII. 23V.—"But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members." The law of the flesh is not the law of the soul;—on the other-hand, it leads to the bondage of the soul.

Romans, Ch. VIII. 1V.—"Walk not after the flesh but after the spirit." Don't run madly after the pleasures of the body but concentrate on the realisation of your true self.

Romans, Ch. VIII. 2V.—"The law of the spirit of life in Jesus Christ, hath made me free from the law of sin and death." Salvation lies in concentration of the mind on the eternal Logos refusing to be drawn under the influence of the ephemeral and transitory illusion of the Avidyā (Māyā).

Romans, Ch. VIII. 3V.—"Condemned sin in the flesh."

Romans, Ch. VIII. 6V.—"For to be carnally minded is death; but to be spiritually minded is life and peace." "मृत्योर्मामृतं गमय" Engrossment with the thoughts of a worldly life is death and liberation from this, is life. "Lead me, O Lord, from the chains of death to Life Eternal."

"विहाय कामान्" आत्मचिन्तनात् "स शान्तिमधिगच्छति" Gītā 2.71. He who concentrates on the realisation of his true self, discarding all desires of the flesh, attains the state of an ecstatic calm and peace.

Romans, Ch. VIII. 9V.—"But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." "देहो देवालयः प्रोक्तः जीवः शिवो हि केवलः"—Verily the body is the tabernacle of God and the individual soul is nothing but the blissful Cosmic Soul itself.

Romans, Ch. VIII. 14V.—"For as many as are led by the Spirit of God, they are the sons of God." "अमृतस्य पुत्राः"; "ब्रह्मविद् ब्रह्मैव भवति"—"The children of the Immortal"; "He who knows Brahma at once becomes Brahma himself.

Romans, Ch. VIII. 15V.—"For ye have not

received the spirit of bondage again to fear."
"अभयं प्राप्ते न पुनर्निवर्त्तन्ते"। Realisation of the Grace of God brings absolute freedom from all fears; there cannot be any more dread of the fearful cycle of life and death.

Romans, Ch. VIII. 16V.—"The spirit itself beareth witness with our spirit, that we are the children of God."

Romans, Ch. VIII. 21V.—"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Romans, Ch. VIII 22V.—"The whole creation groaneth and travaileth in pain together until now."

Romans, Ch. VIII. 26V.—"The spirit also helpeth our infirmities for we know not what we should pray for as we ought."

Romans, Ch. VIII. 28V.—"All things work together for good to them that love God." Unto the eyes of the God-intoxicated, every act is but devotional worship of God.

Romans, Ch. VIII. 30V.—"Whom he did predestinate, them he also called: and whom he

called, them he also justified: and whom he justified them he also glorified."

Romans, Ch. X. 2V.—"I bear them record, they have a zeal of God, but not according to knowledge." Blind worship and devotion without proper knowledge, is not so fruitful. "यः शास्त्र-विधिमुत्सृज्य वर्त्तते कामचारतः, न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ।" Gītā 16. 23.

Romans, Ch. XII. 1V.—"Ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Romans, Ch. XII. 5V.—"So we being many, are one body in Christ and every one members one of another."—The individual is nothing but a limb of the majestic cosmos.

Romans, Ch. XIII. 11V.—"Now it is high time to awake out of sleep." "उत्तिष्ठत, जाग्रत, प्राप्य वरान् निबोधत" Kaṭha U. 1.3.14. Arise, awake and know and realise the quintessence of all that is to be attained and sought after :—"सा निशा पश्यतो मुनेः" In the eye of the sage the waking day, which is not spent in striving after truth, appears to be a dark night.

Romans, Ch. XIII. 12V.—"Let us therefore

cast off the works of darkness and let us put on the armour of light." "तमसो मा ज्योतिर्गमय"—Let me become resplendent in His glory by completely renouncing all the efforts of worldly desires which spring from ignorance and lead me to Thy Glory from this abyss of gloom.

In all these gospels of the Holy Bible, specially in the evangels of St. Paul to the Hebrews Ch. XI. 3V. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear," the conception of the unreality of the manifested world is quite clear. The darkness of ignorance (Māyā) casts a pall of obscurity over our intellect and in consequence existence of evil is wrongly associated with That which is Purity itself and absolutely free from all evil. In the gospel of St. John the perfect unity between the individual self and the Cosmic Self is clearly recognised. Man is "Amrita" (non-mortal); hence man is divine like the Devas themselves though it must be admitted that man is a self-oblivious Devatā. With the realisation of his true nature, Man bursts forth in glee, saying, "I am the Deva and none

else—verily I am the Blissful Brahma,—not subject to any sorrow or grief or fear,—I am the incarnate of the True Existence and Consciousness and Bliss. To be eternal and free, is my nature." Man through ignorance has strayed away from the blissful state of Viṣṇu and thus caught in the wheel of the cycle of life and death. Once he gets to that blissful state of Viṣṇu again—all his wanderings would cease and he will reach his jouney's end as noted before. He reaches his journey's end in the exquisite state of Viṣṇu. OM. Tat Sat.

VII. VEDĀNTA

Hitherto all discussions have been confined to that part of the Rigveda which deals only with material aspects or what concerns only this world. But a true Rigvedic knowledge that matters, cannot be acquired unless one realises what the Rigveda teaches about the spiritual development of human life. This is emphasised in Rik. 1. 164. 39. The

ancient sage Dīrghatamā is the ṛṣi of this Ṛk, which again is quoted as mantra 4.8 of Śwetāśwatara Upaniṣad.

In the said Ṛk the query is put :—

What avails a man who has merely committed to memory Ṛgvedic Mantras without realising that Imperishable, Transcendental Being who is the Essence of all and in whom the whole universe and also the Devas find their refuge and regarding whom the Ṛks give the right direction ? He who knows Him is merged in Him. The mantra is as follows :—

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तं न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥

श्वे. ४।८

It will be seen that the Vedas themselves define their own nature. Paramahaṃsa Śrī Rāmakṛṣṇadeva has said, "Knowledge is the knowledge of God, everything else is ignorance." According to this test, knowledge of worldly affairs and things pertaining to the body must fall within the definition of ignorance. The root विद् means the same thing as to know. Veda therefore means

knowledge. Which Knowledge ? Knowledge about what ? To get an answer it is not sufficient to refer to the Vedic Ṛk or even to the message of the saint noted above. It does not satisfy the inner query. What, on the other hand, can be the significance of the Śāstric observation ज्ञानमस्ति समस्तस्य जन्तोर्विषयगोचरे (Śrī Chaṇḍī 1.47.) that every living being has knowledge ? The mind is not put to rest even if it be answered that, as the All-Knowing Being who is the Embodiment of all knowledge pervades all creation and is present as the divine spark in the bodies of all creatures, it can therefore be said that every creature has knowledge. It is impossible to count the number of living things, and the intelligence of living creatures seems to be quite different. The intelligence of all creatures—big or small,—of men, elephants or camels, and of ants and other little insects etc., is not of the same level of quality and their knowledge also is not the same. Then, again, in one body there are many organs of sense. For each of these sense-organs there is a different type of perception. Seeing, touching, hearing, thinking —all are different. Gold and iron, coal and

diamond, light and darkness, heat and cold, temperature and pressure, attraction and repulsion, passions and desires, fear and courage, all these give rise to different ideas of knowledge due to differences in objects and their attributes. It does not appear also that there can be any end of these variations. Life is too short for the acquisition of all these different types or grades of knowledge.

The Indo-Aryans believe that the Vedas are the repositories of all knowledge. The diversity of knowledge is merely the diversity of creation. In profound sleep there is no perception of creation. Why? Because at that time all the sense-organs do not function and creations or sense-perceptions are but the results of sensory activity due to internal or external stimulus. In dreams the senses of sight, hearing, etc. are all inactive—they are all merged in the mind which controls all the organs of sense. In dreams mind appears to create many strange worlds of its own with diverse experiences derived from external organs of sense. When mind also becomes inactive and is merged into mere existence, there is no dream and that state is known as profound slumber.

It is thus evident that sense-perceptions are the causes of creation and hence the common saying that "seeing is creating", "दृष्टिरेव सृष्टिः". Though the organs of sense are eleven in all, the main ones are the external sensory apparatus, *e.g.*, the eye, ear, nose, tongue and skin, and the internal one, the sixth sense—mind. In dreams mind alone creates its dream-objects and mind alone becomes the cause of the different kinds of knowledge or experience of the senses. When the mind is absorbed with any particular organ of sense, then that particular sense-experience prevails. The mind—the sense of intelligence—through the five external sense-organs, creates the five different objects of creation in the sensations of Sound, Touch, Smell, Sight and Taste.

These again are only the attributes of the five grosser elements—the earth, water, fire, air and space. Therefore creation in reality is the combination, in different forms, of these five elements. But we always find that whatever is liable to change —whatever is destructible—is material. It has no connotation of its own just like the human body. Even mind is ever changing under the influence

of desires and various urges like love, hate, pleasure, sorrow, anger or delusion and ceases to function in deep slumber. Therefore mind must also be material and transient. In modern times when surgeons amputate any limb of their patients under chloroform, they perform the operation by inducing insensibility by benumbing the mind's power of sensation regarding pleasure or pain and the mind in that state cannot feel anything. From this it is evident that a material object like chloroform has the power of changing or suppressing the nature of the mind. How can mind, which is thus 'destructible,' itself create anything? The philosophical speculations of the Kena Upaniṣad thus started with this very query—"केनेषितं पतति प्रेषितं मनः", के. १.१.

Material objects by themselves cannot do anything. They are set in motion by an outside agency. As for example, clocks of very perfect mechanism will not work unless somebody winds the spring. A Railway engine, however nicely constructed it might be, or no matter how much water, coal or steam might be kept ready in it, would not move forward without the effort of the

driver, because the engine is a mere material body. But as soon as the driver gives the start it can rush along at a speed of 100 miles per hour or more with a load amounting to thousands and thousands of tons. Similarly this material mind also must have some regulator, guide or mover. Such speculations or discussions give rise to a trend of thought to the effect that whatever is seen must be material and transient and it must have a superior consciousness (agency) to guide it and that this superior agency must be non-material and intransient and therefore must have an intransmutable connotation of its own. So in many cases it resolves itself into these two categories—matter and spirit. The analytical knowledge of the material world with its manifold objects is known as non-knowledge (अज्ञानम् ajñānam) whereas the knowledge of the supreme Creator or Mover is true knowledge. The five grosser elements noted before with all their products, are only in reality different forms of matter; therefore even these five different elements in the ultimate analysis do not remain as so many different entities but are finally resolved into one Prakṛti (प्रकृतिः) or material nature.

It is thus quite clear that transformation of matter is creation or in other words creation consists in the change or transformation of matter. Though by itself Prakṛti is inert, yet when in contact with Puruṣa, it becomes an active energy like iron under magnetic influence. This Supreme Principle (guide or creator) that sets everything in motion and infuses energy into everything is the all-pervading Puruṣa who is the ultimate support and foundation of all. The realisation of the true significance of this Puruṣa-Prakṛti (Inert Principle and Active Energy,—the Divine Spirit in equilibrium and poise and the Principle of Creation) is true knowledge or *Jñāna*. This *Jñāna* or true knowledge is the subject-matter of the Vedas.

According to Kapila, the founder of the Sāṅkhya School of philosophy, the first change or transformation of Prakṛti is Intelligence (cosmic consciousness—बुद्धिः), the second change is consciousness of Self as a separate entity (अहंकारः,) the third is Mind (मनः, mental effort), the fourth is change consisting of the five *Tanmātrās*, and the fifth transformation is the five grosser elements. From the different combinations of these five

grosser elements has sprung this illusory, visible world.

Western scholars also are, at present, explaining the creation of the world from one common essence—Ether or Protyle. From the Protyle has been produced the primary atom of chemical science. They say that out of the whirling protyle revolving in a vortex, there separate the Electron and the Proton and from the different placings of these Protons and Electrons the atoms are produced.

Prakṛti (Nature) is a combination of the three attributes, Sattva, Rajas and Tamas. When these attributes are in perfect poise and equilibrium, nature does not become manifest (अव्याकृता) but when it sets itself in motion this balance is disturbed and with different combinations, it becomes manifest in the shape of the created world. Creation results from the predominance of the Principle of Activity (energy—रजः) and therefore is predominantly full of the principle of activity (राजसिकः). The two words 'Swadhā' and 'Prayati' (स्वधा, प्रयतिः) found in Ṛk 10. 129. 7 may be applied to mean Proton and Electron. Ṛk 10. 72. 6 describes that atoms are produced by the dance of the Devas

on the world-pervading ether. Ṛk 6. 16. 13 describes that the Atharvan produced fire from the churning of the Puṣkara (Protyle). Tharva (थर्व) is motion and so अथर्व (non-motion), *i.e.*, that which is not थर्व is the Atharva Puruṣa—the All Pervading One—the motionless one, because for Him there is nothing to move to.

This all-pervading ether is known as the Primal Fluid that has brought the world into being (causal fluid कारण-सलिलम्). He who spreads Himself and pervades every particle of this primal fluid is called Viṣṇu or the Puruṣa. Is it to be accepted that the soul or the Driving Power in all bodies is one or are there different souls in different bodies? This query naturally arises in mind. He, who is the Dweller in a body, is He who hears, touches, sees, tastes, speaks, thinks and knows in that body. As for example, people say, " I who heard of Calcutta in my younger days, have seen it to-day and hence have come to know it." In this case the same agency ' I ' is the hearer, the seer and the knower. The different senses do not communicate with one another—they all communicate with the one who is the presiding spirit or the Ego (देही) of that body.

Therefore the resident spirit in all bodies has the power to hear, touch, see, taste, smell, think and know. So there is an identity of or similarity in the nature, power and functions of the Ego (देही) in all bodies. If that be so, if there is only one resident person in different bodies, then when one "person" feels pleasure or pain in one body, all the other egos must simultaneously feel pleasure or pain in different bodies. But that does not happen. On the other hand, when one slips his foothold and sustains an injury, thereby feels pain, how is it that another person watching it bursts into laughter? In the same garden, sustained and nourished by the same soil, grows the *neem* which is bitter, the mango which is sweet, and the tamarind which is sour. The nourishing sun-light and moisture are the same to all trees, but the difference lies in the seed out of which the tree springs up. Similarly the Life-giving Energy—the Puruṣa (पुरुष:) is the same everywhere but the difference is in the separate bodies themselves. The separateness or non-similarity pertains to the body but does not touch or affect the spirit underlying it. Or suppose that there is a number of

mirrors of different types in a room—some plane, some concave, some convex, some plano-concave, some plano-convex and some concavo-convex, etc. Though all are made of glass yet there is difference in their shapes. If any person enters the room, there will be reflections in all the mirrors but the reflection will not be the same in every case. Some of the reflections will be elongated, some flattened, some stout and some thin and thus of various forms. The person is the same but his reflections will be different according to the differences in the shapes of the mirrors. Mind and intelligence, etc., are changeable and so liable to frequent changes. It is on account of these changes that the same action produces different results.

There is no proof of the all-pervading and non-provable spirit (Puruṣa) other than what is revealed in the Vedas, which alone as a beacon can give the necessary direction. The revelation in the Vedas, is known as the Vedānta. The Vedas are eternal verities (truth) infallible and impersonal. There cannot be any dispute over what the Vedas reveal. The theories formulated by men, as for example, the atomic theory in Chemistry or

Newton's Theory or the Theory of the Nebulae, etc., may change and often do change. The Vedas have not been written by anybody as an intellectual treat by an intellectual effort—hence the Vedas are impersonal and unchangeable (अपौरुषेयाः). As breathing goes on naturally without any effort and does not stop even in deep slumber when all the other senses are completely inactive so the Omniscient Spirit reveals or manifests Himself only in pure souls though He exists everywhere and pervades everything. The theme of the Vedas is that Spirit which is reflected in pure souls. The Vedas are not meant as lessons in history or geography. They are the subject matter of the Vedāṅgas. When the Vedas have revealed that "He alone exists—the One without a Second" (एकमेवाद्वितीयम्), it must be accepted as infallibly true. This revelation or manifestation of the One is the message or philosophy of Monism. The Ṛgveda is not a Pastoral Poem—a song of shepherds as suggested by some western scholars. (शास्त्रयोनित्वात्, तत्तु समन्वयात्—ब्र. सू. I. 3-4). The Śāstra par excellence is the Vedas and the concordium of all the Vedas is found in the

explanation of the nature of the Brahman (ब्रह्मन्). In modern times, philosophers like Kant, Fischte and Schopenhaur, have astonished the western world by propounding their respective views derived from the ideals of the Vedānta philosophy. Their theories are only faint reflections of the Vedas.

Just as people protect their harvests by means of a fence of thorny plants so the Vedic truth has been closely preserved by means of an outer ring of performances of Vedic ceremonials. The sacrificial ceremonies enjoined by the Vedas are all full of various actions and practices. This is not a new interpretation or discovery. The Mīmāṃsakas of the School of Jaiminī described them as such long ago. It was against the too rigid adherence to the Vedic rites and rituals that the Lord, in his Song Celestial, directed his warning that these rigid followers of Vedic sacrifices and ceremonials miss the spirit behind them when they think that nothing exists beyond their immediate goal of enjoying pleasures in heaven as the result of proper performances of Vedic rituals. *Vide* Śrīmad Bhagavad Gītā, Ch. II, Verses 42 and 43 :—

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥

People formulate their own ideas according to the nature and degree of the development of their intellect and mental capacities. As for example, even the materialist Chārvāka School of philosophers who say that the body itself is also the soul and there is nothing beyond the body, interprets the Vedas according to their own knowledge and quotes the authority of the Vedas in support of their views. They also aver that their views are supported by the following line of the Vedas :—"आत्मा अन्नरसमयः"—the Soul is embodied in the material body and is nothing apart from it. Observing the changed condition of the body after death and also the continued activity of prāṇa or life-breath even in deep sleep when a man realises the superior position and power of prāṇa over the gross material body, he at once comes to the conclusion that prāṇa is Soul and he tries to support his theory by quoting आत्मा प्राणमयः from the Vedas. Those whose intellect

is more keen, would say that life is a product of breath (प्राणवायुः). But nothing can be done except through *manas* or the empirical mind which is more subtle than life-breath and therefore this empirical mind or *manas* is the soul. From the Vedas they quote आत्मा मनोमयः—The soul is '*manas*'. He whose perception is more advanced than this, would say that mind plans and replans alternately but when intelligence or intelligent will (बुद्धिः) scales these activities in the balance and decides finally what is good and what is bad, it is then only that the *manas* (mind) begins actively to function and therefore intelligence is found to control primary mental efforts; so Soul is Intelligence. The Śrutis also support this when they state "आत्मा विज्ञानमयः". There are others who say that there is absolute or perfect bliss when a person is in deep sleep. Sorrow due to disease or death, or the lack of wealth or loss of position and prestige, or various privations like the want of food and clothing are not felt at that time and even physical pains also are completely forgotten in profound and peaceful slumber, and the person appears to be perfectly happy, completely oblivious

of all wants and distress. Such a person in deep slumber cannot express this happiness in words nor does he consciously know anything about the state of his own happiness. This state of oblivion to all internal or external stimuli is non-knowledge and the person is in a state of indescribable bliss while within the sheath of this non-knowledge (आनन्दमयः कोषः), the Soul or Self, according to this school of thought, is bliss enshrined. Scholars of superior intellect like Prabhākara and others have therefore defined Soul as consisting of knowledge and non-knowledge. Thus on account of this state of difference or identity of knowledge and non-knowledge there have grown different philosophical theories, *e.g.*, भेदाभेदवाद, द्वैताद्वैतवाद, अचिन्त्यभेदाभेदवाद, विशुद्धाद्वैतवाद, विशिष्टाद्वैतवाद, etc., in order to suit the different ideologies of different schools of thought. Men belonging to different schools therefore proclaim as the authentic and reliable interpretation of the Vedas only what they have understood and felt to be true and in consequence disregard other points of view as untrue and erroneous. But those persons in whose purified mind has dawned the self-revealing Jñāna (Knowledge Absolute)

are aware that they are one with the Divine Bliss by the realisation of the supremely blissful Vedic truth—"One without a Second". Some theorists declare that there is no trace of this Unitism (Monism) in the Vedas. The foremost among them are the followers of Śrī Mādhvāchārya and those of the modern reformer, Swāmi Dayānanda. Though the Vedas are eternal, impersonal and always invariably true, yet ignorant persons imagine that they originated at different periods. In Mantra 4. 5. 11 of the Bṛhadāraṇyaka it is stated

"स वा अरेऽस्य महतो भूतस्य निःश्वसितमेतत् यद् ऋग्वेदो यजुर्व्वेदः सामवेदोऽथर्व्वाङ्गिरसः"।

Just as the process of breathing is natural and self-adjusted and is not subject to human effort, so is the revelation of the Vedas. The Vedas are the mantras which revealed themselves to the inner vision (दिव्यदृष्टिः) of the holy sages (ṛṣis) who had acquired all-pervading sight through deep meditation, (prayer) Tapas and Yoga. The ṛṣis were not ordinary human beings. In Ṛks. 3. 53. 9, 10. 130. 5 and 10. 150. 4 the terms men and

ṛṣis are used. In Ṛk. 10. 81. 1 the Heavenly Father (the Creator of the Universe), in 10. 26. 5 Puṣā and in 9. 96. 18 Soma have been described as 'ṛṣis'. In 10. 62. 4 the ṛṣis are called the children of the Devas. From all this one can learn who the ṛṣis were and why they were so called. The Śāstras also allude to the three great debts (देवऋण, ऋषिऋण, पितृऋण) or obligations to the Devas, ṛṣis and the Pitṛs (ancestors). From the five great sacrifices देवयज्ञः, ऋषियज्ञः, पितृयज्ञः, नृयज्ञः, भूतयज्ञः) and from the oblations such as देवतर्पण, ऋषितर्पण and पितृतर्पण also, one can learn something about these ṛṣis.

Many people see in the Vedas a clear division into two different parts, *viz.*, the Saṅhitā Part and the Brāhmaṇa portion or in other words the Karmakāṇḍa and the Jñānakāṇḍa. Some are of opinion that the Saṅhitā portion is of earlier and the Brāhmaṇa portion of later origin and as such, the Brāhmaṇa portion according to them is not as reliable as the Saṅhitā portion. The Vedas are the Vedas—Knowledge is Knowledge. To attribute differential comparisons to the Vedas only betrays the preponderance of 'Rajas' (रजोगुणः)

in such interpreters. Some say that the Brāhmaṇa portion and the Āraṇyaka portion included in it are of later origin, because there is no mention in the Saṅhita portion of leaving the world for the purpose of prayer and meditation. To live in a hermitage in the seclusion of a forest, looking up to the Veda Pûruṣa, the Eternal One, as the only goal does not find any place in the Saṅhitā portion. The ṛṣis were all house-holders, etc., etc. In the Muṇḍaka Upaniṣad, however, we come across the Text "तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः;" the same idea we find in Ṛk 1.55.4 स इद् वने नमस्युभिर्वचस्यते—The ṛṣis living in the forests meditate upon God. The word यतयः found in Ṛk 8. 6. 18 means the sannyāsīs. In 9. 113. 2 the word दिशांपत means the sannyāsī guests who pass on from pilgrimage to pilgrimage in different lands. The Mantra 8. 24. 26 contains the word सन्यसे. The Ṛk 10. 117 Sūkta has a Bhikṣu as its seer (ṛṣi). If there was no Bhikṣu or Sannyāsī, how could the Ṛk be revealed to a Bhikṣu? If a guest gets away without proper reception it is a cause of great sin and that is the reason why नृयज्ञः, अतिथिपूजनम्,—the feeding and reception of guests,

is included in the five great sacrifices prescribed for daily performance by householders. A guest is always to be considered as a *guru*.

When a guest goes away disappointed from anybody's house he takes away the merits of the householder leaving to the householder his own demerits. With a view to supporting this sentiment the Lord in His 'Gītā' says,—भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्. That sinful person acquires sin only with his food when he prepares food to satisfy his own body only. In this way in the same Bhikṣu-Sūkta (10. 117) occurs नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी. The Vedānta-Sūtra is described as Bhikṣu-Sūtra in Pāṇini.

In Ṛk 4. 27. 1 the great sage Vāmadeva says "I have come out with the speed of a falcon from the hundred-iron-walled prison house of (worldly life) the domestic hearth." It can only refer to Sannyāsa or renunciation of family life. The great ṛṣi Yājñavalkya took to the fourth stage of a man's life "प्रव्रज्या", the life of a wanderer, and this Yājñavalkya is the ṛṣi of the White Yajurveda. However full of sacrificial directions the Ṛgveda Saṅhitā might be, it is a part of the Vedas (the

Divine knowledge) and therefore it cannot be silent about this all-knowing immanence of the Supreme Being. Some hints are given below :—

Ṛk 1. 22. 20—

ॐ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः दिवीव चक्षुराततम्॥

The learned devotees always see and perceive the supremely blissful Presence of the All-Pervading Paramātmā Viṣṇu just as a man cannot fail to see the sky if he opens his eyes. The root विश् means to pervade (to enter into) and so Viṣṇu is He who enters into everything or विश्याप्नोति विश्वम् इति विष्णुः *i.e.*, He who pervades the whole universe is Viṣṇu. The term पद does not mean "feet" but something that expresses dignity, *e.g.*, Kingship, Prime Ministership, etc. Even nowadays a Brāhmaṇa first goes through the ceremony of purifying ablutions by reciting this Mantra before he engages himself in devotional ceremonies or Pūjās. The Śūdras recite the purifying name of Viṣṇu. Medhātithi who belonged to the Kāṇva line of the Āngirasa clan is the seer (ṛṣi) of this famous Mantra. The first portion of this Mantra has been quoted in the 9th

Mantra of the 3rd section (वल्ली) of the Kaṭha Upaniṣad.

Ṛk. 1. 50. 10—

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरं
देवं देवत्रा सूर्य्य मगन्म ज्योतिरुत्तमम् ॥

The Divine Light which removes the darkness of ignorance and which can be perceived beyond the darkness of ignorance and seeing which we have been blessed is the same Light that illumines us from within our own hearts. The passage in the Īśa Upaniṣad—"योऽसावसौ पुरुषः सोऽहमस्मि"—'The same Puruṣa that is seen everywhere—I am He'—expresses the same idea. This Divine Light is the Deva of all the Devas. The word Deva expresses manifestations. The Sun is the source of water, light and life and has got its luminosity from the all-resplendent One. The Sun stands for the Soul. The said Ṛk is quoted in 3. 17. 8 of the Chhāndogya Upaniṣad. Its ṛṣi is Praskaṇṇa of the Kaṇva family. It is known as the सूर्य्योपस्थान mantra recited in the daily prayer.

Ṛk. 1. 89. 10 says,—

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः।
विश्वेदेवा अदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम्॥

The one indivisible Paramātmā is the Universe. He is the space, the Father, the Mother and the Son. He is the Viśwedevāh, the Devas, the Yakṣas, the Rakṣas, the Gandharvas and Men—all these five are none but He.

Aditi is the product of creation as well as its cause—the cause of all causes. The ṛṣi of this is Gotama Rāhûgaṇa.

Ṛk 1. 90. 6-8. states,—

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः।
माध्वीर्नः सन्त्वोषधीः। ६।
मधुनक्तमुतोषसो मधुमत् पार्थिवं रजः।
मधु द्यौरस्तु नः पिता। ७।
मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्य्यः।
माध्वीर्गावो भवन्तु नः॥८॥

The ṛṣi of this very famous Mantra is also the sage Gotama. The Mantras mean :—may the air

carry the bliss of the Brahman everywhere! Let the river spread the same bliss to lands far and near. Let the seas be full of bliss—reminding us of the truly Blissful One. May the plants also be full of this Bliss; may nights and dawns be full of peace and tranquillity! May the earth and the heavens also reveal nothing but the blissful Brahman! May our fathers that are in Heaven enjoy the same serenity of the blissful Brahman! Let the trees of the forests spread the blissful shade over weary travellers. May the Sun shed the blissful glow of the Brahman in all His life-giving rays over the universe! May the cows too be full of the ever sweet milk of nourishment to us! May everything be blissful so that we may feel and realise the supremely delightful presence of the only Blissful Being pervading everything around us! This Mantra suggests that one should try to think and meditate upon the Supreme Being as one from whom flows all that is good and blissful.

In the Ṛk 1. 115. 1 we find :—

चित्रन्देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य्य आत्मा जगतस्तस्थुषश्च ॥

It means :—" Scattering myriads of bright rays, opening widely His three eyes—Mitra, Varuṇa and Agni, brightening the earth, the heavens and the Space beyond and giving life to all moving and non-moving beings, He is manifesting Himself and shining in His own radiance as the Sun, the illuminator of the earth." The ṛṣi of this beautiful Mantra is Kutsa of the Āṅgirasa clan. Ṛk 1. 164 will be dealt with later on as it is rather comprehensive.

In Ṛk 2. 1. 1-11 as also in the previous Mantras noted above, it has been stated that all this visible world is the manifestation of the Divine Energy and there is no distinction of sex or symbol or sign in that Energy. From the 11th of these mantras some idea about this can be formed ;—so it is quoted below :—

त्वमग्ने अदिति र्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
त्वमिला शतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥११॥

The Seer or ṛṣi of this is the sage Śaunahotra Āṅgirasa who afterwards became known as Bhārgava Gṛtsamada Śaunaka.

Ṛk 2. 26. 3 states :—

देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम् ॥

It means :—He who serves the Supreme One, the Brahman, who is the Creator of all the Devas, with the reverential offering of his own mind, *i.e.*, who mingles and sets his mind in tune with the Divine Brahman, realises Ātmā. In this mantra the ṛṣi Gṛtsamada reveals that it is quite clear and obvious that the Supreme Being, the Eternal Brahman, is the cause of all creation.

Ṛk 3. 55. 11 says :—

महद्देवानामसुरत्वमेकम् ।

The essential spirit of the various deities is virtually One—the Supreme Being is the one living force in all. (Just as electricity is the same though manifested separately as motion, heat and light). To the great ṛṣi Viśvāmitra was this truth revealed.

Ṛk 3. 62. 10 is the holy Gāyatrī Mantra, of which Viśvāmitra is the ṛṣi. It says—"Let us meditate upon the (divine) glory of the adorable Heavenly Father—the Creator of all this universe

and of all that is found in it. May He direct our mind and intelligence towards Him! May He bestow on us the intelligent will to realise Him! The Paramātmā—the Supreme Being is the Bharga (भर्ग), Light of all luminous objects; He is the Brahman."

Of Ṛk 4. 26. 1,—

"अहं मनुरभवं सूर्य्यश्चाहं" etc.

the ṛṣi is the great sage Vāmadeva, who expressed his sentiments in those words when he was blessed with the realisation of seeing his soul in all created beings and also feeling the oneness of all created things with his own Self or Soul. It is summed up in 1. 4. 10 of the Bṛhad Āraṇyaka Upaniṣad, (अहं ब्रह्मास्मि).

The Ṛk 4. 40. 5,—

हंसः शुचिषद् वसुरन्तरिक्षसद्धोता वेदिषदतिथि र्दुरोणसत् ।
नृषद्वरसदृतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥

has been quoted in the Mantra 2. 5. 2 of Kaṭha Upaniṣad. It is known by the name of the Haṃsavati Mantra. It means:—He is the Haṃsa. He is the Sun that seems to revolve round the

globe scattering His light that illumines the vast expanse. He is the Light of Knowledge that dispels the darkness of ignorance from the minds of men (just as the Sun dispels darkness from the face of the earth). That is the reason why His name, as revealed in this Haṃsa(vati) Mantra which reveals the identity of the individual Soul with the Universal Soul—सोऽहम्, हंसः "I am He," should be taken without cessation, just as one takes his breath naturally without any effort. He is the Vasu that pervades the space. He is the holy Fire on the sacrificial altar and He alone is also the sacrificer. It is also He that offers *homa* as He is the Holy Spirit of the sacred Soma juice preserved in the sacrificial vessel. This Soma does not rest anywhere but comes and goes, just as a truly wandering guest moves about from place to place; He is the Deity and He is the Man. All excellence and perfection are His. In Him is to be found ultimate peace and protection, just as well-guarded and secure are the trench-like abodes of rest and safety. He is Truth as He is the only Reality. The heavens that we see are nothing but He as He pervades them all, and is

present everywhere. In the deep blue waters He gives Himself form in the fishes and tortoises and other aquatic objects and pearls. The milk and the clarified butter that we get from the cow for use in the sacred sacrificial ceremonies are also nothing but He, and He is also the countless medicinal herbs that we find on this earth. He is also the meritorious effect of all sacrificial ceremonies duly done. He alone is the Divine Energy sprung as offspring from the Holy Mantra (ऋतज) which sustains and invigorates the Devas. (*Vide* Ṛk 3. 7. 8; 1. 31. 18). He is the ultimate Truth and He is the creation. यज्ञेन यज्ञमयजन्त देवाः (Ṛk 1. 164. 50). The seer of the Haṅsavati mantra is also the great sage Vāmadeva. It is the special prayer of offering to the Sun.

In Ṛk 4. 42. 2, the Soul is invoked as the "Deity". King Trasadasyu is the ṛṣi of this Mantra. Just like the great sage Vāmadeva he also expressed himself in sentences like these—'I am Indra and the great Varuṇa is also nothing but myself' and so his realisation of the identity of individual souls with one another and with the One Universal Soul (अहं राजा वरुणो etc.) is striking.

Ṛk 6. 9. 1-5. run thus—

अहश्च कृष्णमहरर्जुनं च वि वर्तेते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजावातिरज्ज्योतिषाग्निस्तमांसि ॥१
नाहं तन्तुं न वि जानामि ओतुं न यं वयन्ति समरेऽतमानाः ।
कस्य स्वित् पुत्र इह वक्त्वानि परो वदात्यवरेण पित्रा ॥२
स इत्तं तुं स वि जानात्योतुं सवक्त्वान्यृतुथा वदाति ।
य ईं चिकेतदमृतस्य गोपा अवश्चरत् परो अन्येन पश्यन् ॥३
अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा वर्धमानः ॥४
ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥५॥

1. The two dark and white अहः revolve round the two clearly defined beaten tracks (रजद्वय). This idea is reflected in the 26th Verse of the 8th Chapter of the Gītā. The world eternally revolves in the white and dark orbits. In the night of the Brahman the world is dissolved and with the day of the Brahman the world is again recreated and the creation goes on in this eternal cycle. When the mighty Vaiśvānara unfolded Himself, then and

then only the universe with its space and the earth becomes manifest to the senses. The Holy Fire that gladdens our heart dispels with the light of knowledge the darkness of ignorance and the effects thereof.

2. I do not know the finer elemental causes of the creation that is revealed to our outer senses nor am I aware of the causes of the inner workings of the mind, *i.e.*, I am ignorant of the process by which Puruṣa and Prakṛti join to evolve creation. Nor do I know the nature of the mirage of this visible creation thus evolved. It is beyond all description and it cannot be described as either (Sat सत् or Asat असत्) existing or non-existing. How can a father tell his son what was created or done previous to his birth? "आचार्य्यवान् पुरुषो वेद"; hence these are to be learnt and known from a preceptor (आचार्य्य) versed in the Śāstras.

3. The Eternal Soul or the Paramātma, the Supreme Brahman, only knows all about this तन्तु and ओतु. Just as the seasons appear naturally in proper sequence, similarly when the mind becomes pure and spiritualised through devotional exercises

of the mind and the body, then only, the self-enlightening Knowledge reveals itself naturally as a result of the devotee's devout meditation on the words of the Vedānta as explained by the spiritual guide. The all-pervading One secures and protects Himself by the immortal nectar of His own undying Life. In other words, the Supreme Brahman or Paramātmā is Immortal, Eternal and Unchanging. He enjoys His own Līlā (the bliss of his multifarious creation) and sees Himself in all things of the world—as the spiritual preceptor who discourses and guides and also as the devout disciple who listens and meditates and finally He merges Himself in profound ecstasy.

4. The Fire of knowledge was the first performer of the sacrifices that resulted in creation. Thou art He who looks, through the mortal clay-coil of the *Ātman* which is like unto an immortal flame of radiant Light. He appears to be susceptible to change, due to growth and decay arising out of the changing conditions of the body, though He is Himself unchanging, transcendental, immortal and all-pervading. Thus the ṛṣi establishes the essential unity of the Jīva with the Brahma.

5. He moves more quickly than the mind itself. In other words the mind, fleeting and quick though it is, cannot yet come up to Him as He always remains beyond the ken of the quickest mind. It is also found in the expression मनसो जवीयो of the Īśa Upaniṣad. However forward the mind may get on, He moves still faster.

Ṛk 6. 47. 18 says,—

रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश ॥

As the one universal symbol of the various forms of the universe, Indra takes up different shapes in different bodies and reveals Himself differently in those diverse forms. Though He is essentially One yet through His own Māyā (His power of appearing as what he is not and also His Power of not appearing as what he is) He presents Himself in various forms to the devotee. He realises through a thousand senses the essence of a thousand objects. Ṛk 3. 37. 9 इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु which means that the senses and sense-perceptions of the five different species—Deva, Yakṣaḥ, Rakṣaḥ, Gandharva and Man—are

but the senses and sense-perceptions of Indra Himself. Indra is Ātman.

> सर्व्वतः पाणिपादन्तत् सर्व्वतोऽक्षिशिरोमुखम् ।
> सर्व्वतःश्रुतिमल्लोके सर्व्वमावृत्य तिष्ठति ॥ गीता, १३।१३

Everywhere are to be found His hands and feet;—His eyes and head and mouth and His ears are manifest in all creation. He rests enveloping and pervading everything. He is the Fire and He is the Sun and He is the Air and He alone is the Moon. He is Śukra the Wise and He is the Brahman the Eternal and the Greatest. He is water and He is the Creator. (Śvetāśvatara Upaniṣad, 3. 16). He is the One that is enshrined as the Soul of all created beings. It is He who creates the many from the One. Just as the air takes different shapes after entering different objects, similarly He that is One appears as the many by entering into the spirit of all. *Vide* Kaṭha Upaniṣad. This Ṛgvedic Mantra is found towards the close of the Brāhmaṇa known as मधुविद्या in the 5th Mantra of the 2nd Chapter of the Bṛhad Āraṇyaka Upaniṣad. The sage Gārgya is the ṛṣi of this Mantra.

Ṛk 7. 59. 12 says—

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्द्धनम् ।
उर्व्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

" I worship Him who is the Father of the three worlds (the Earth and the Space and the Heavens) of which the Fire, the Air and the Sun are the presiding deities,—Him who is subtle and pervasive like a sweet fragrance,—Him who is Puruṣottama the Highest and Sublimest among the All High and Sublime, Him who by infusing vigour and sustenance helps growth and Him who, as the origin of creation, has the power of infinite expansion. So do I meditate and contemplate upon Him." Ṛk 1. 18. 7 स धीनां योगमिन्वति etc. states,—The devotional actions (yajña) of the wise are the workings of His mind. Just as the big fruit gets detached from its stalk and is freed from that which held it fast to the tree, only when it is fully ripe, similarly when passing through various phases of Karma (actions), we are finally cut off from the world by death (from the branches of the tree-like world), we are freed from our earthly bondage and not shut out from immortality. In

other words, it means that it is by death that we are taken from our earthly prison house and ushered into our own eternal abode of divine immortality. The great sage Vaśiṣṭha is the ṛṣi of this Mantra.

Ṛk 8. 6. 30 runs thus :—

आदित्प्रत्नस्य रेतसो ज्योतिष्पश्यन्ति वासरम्। परो यदिध्यते दिवा।

The pure-souled persons who have realised within themselves the Brahman (Universal Spirit) by controlling their sense-organs, can see that the All-Pervading Prime Cause is even beyond the Space, the Sun and the Moon, the Lightning and the other heavenly constellations which all shine so brilliantly in the reflection of His own effulgence. (*Vide* the Bhagabad Gītā)—He is even beyond the brilliance and the shade of the celestial luminaries. The ṛṣi of this Mantra is the sage Vātsya of the Kāṇva family.

Ṛk 8. 58. 2 states—

एक एवाग्निर्बहुधा समिद्ध एकः सूर्य्यो विश्वमनु प्रभूतः।
एकैवोषाः सर्व्वमिदं वि भात्येकं वेदं वि बभूव सर्व्वम्॥

One fire burns in various ways. One Sun illumines the universe and one Dawn dispels darkness—He alone has revealed Himself in all these forms,—says ṛṣi Medhya of the Kāṇvas.

In Ṛk 8. 103. 8 we find the words "That fire in which all actions (sacrifices) are ended or offered as oblations."

Ṛk 10. 54. 2—The Sūkta deals with Māyā.

Ṛk 10. 72. 5—भद्रामृतबन्धवः (Māyā also called Bhadrā or Śubhadrā as in Puri Jagannath looks dark under the spell of Subhadrā.

Ṛk 10. 81. 1-4 mantras assert—

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत् पिता नः ।
स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ आ विवेश ॥१

The Great Being who sacrifices unto Himself all this universe at the time of the end of the cycle of creation is the Great Seer, the Omniscient and the Great Gatherer. Such is our Father who again becomes the Creator. Because at the end of each cycle of creation (Pralaya) the only existence is that of the Great Destroyer who gathers unto Himself all this creation that emanated from Him.

एको हि रुद्रो न द्वितीयाय तस्थु यं इमान् लोकान् ईशत ईशनीभिः ॥ इति श्वेताश्वतर । ३।२

He alone remains—the Great Rudra and no other, etc. At that time all the different forms vanish and He alone remains as the One without a second. Willing to create He desired to be many out of One. Desiring this He enveloped His own Being in Māyā and after creating this diverse universe has permeated the whole with His own Spirit, just as the Pure Impersonal Spirit Balarām transformed Himself into the Creator,—Lord of the Universe,—Jagannātha, by enveloping Himself with the shade of Subhadrā.

Ṛk 10. 81. 2 describes bases of all creation thus :—

किं स्विदासीदधिष्ठानमारम्भणं कतमत् स्वित् कथासीत् ।
यतो भूमिं जनयन् विश्वकर्मा वि द्यामौर्णोन् महिना विश्वचक्षाः ॥२

What was His support at the time of creation? The significance is that there was not and could not be, any outside support, as He exists by Himself and there cannot be any support to the

supporter of all. What were the materials when He created all? As the potter collects his wheel, pole and clay to turn out earthen-ware of different shapes, did He also collect materials for His work? "No,"—must be the answer. Then how could He create without external accessories? He evolved this universe with all the created beings therein, out of Himself just as the spider spins its own thread out of itself and with this thread weaves its web (gossamer) and He alone thus becomes the maker as well as the material of creation. Kapila, the founder of the Sāṅkhya Philosophy, refers to Prakṛti as the material of creation. Gautama, the founder of the Nyāya System, believes in the existence of pre-existing atoms. The Śrutis, however, never advanced such theories or meant such interpretations. To the query—"What is that out of which the creator created the universe? The Śrutis have all along answered that the creator could not create by transforming or even alienating or changing a part of Himself because in that case one has to believe that His Permanence and Undividedness can be limited; if it is assumed that He creates

things by changing Himself or a part of Himself, then one has to believe that He also is subject to death or dissolution because whatever is liable to change is itself non-permanent as all changes are destructible. If He created out of pre-existing atoms then the Creator's omnipotence and immanence have to be questioned, which is absurd. It has therefore to be argued after all that creation is illusory just like the illusive tricks of a magician. (य एको जालवानीशत ईशनीभिः) Did that All-Seeing Being exist in all His glory at the time of creation? The significance is that there was no division or lessening because there could not be any loss of the power of His omnipotence.

In the Gītā also the Lord has said,—

न च मत्स्थानि भूतानि, etc. Gita (9. 5).

Ṛk 10. 81. 3

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति सं पतत्रै द्यावाभूमी जनयन्देव एकः ॥३

He—the Shining One—is One without a Second, Indivisible and Undivided. His eyes extend everywhere—His mouth is everywhere—His arms spread everywhere and so are His thighs

and feet. With His arms and feet moving He performs all works and thus produces the space and the earth.

Ṛk 10. 81. 4

किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद् यदध्यतिष्ठद्भुवनानि धारयन् ॥४

What was the tree, growing in which forest, that He felled and joined to produce the space and the earth? O Ye Sages,—do you ponder over and interrogate yourself as to whereon He takes his stand to uphold the Universe? Here the significance is that the Eternal Brahman Himself is the tree,—He is the forest and He himself is the support from which the creation has been evolved,—nothing exists, can exist, or existed at all beyond and beside Himself.

Ṛk 10. 82. 3 says,—

यो नः पिता जनिता यो विधाता
धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव
तं संप्रश्नं भुवना यन्त्यन्या ॥

In this Sūkta He alone is described as being the Devas and the Asuras and even all others. He alone pervades the all-pervading that and the all-pervading this. People imagine plurality through their ignorance.

The Sage Viśvakarma-Bhauvana is the ṛṣi of this Mantra. Ṛk 10. 90. 1-5.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥१

पुरुष एवेदं सर्व्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२

एतावानस्य महिमातो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३

त्रिपादूर्ध्व उदैत् पुरुषः पादोऽस्येहाभवत् पुनः ।
ततोविष्वङ्व्यक्रामत् साशनानशने अभि ॥४

तस्माद्विराळजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद् भूमिमथोपुरः ॥५

Thousands and thousands are the heads, eyes and feet of the Eternal One pervading and spreading over all this wide universe including

the earth. He transcends beyond the ten directions pointed out by the ten fingers. In other words He is all-transcendental and all-pervading. He is the Eternal Pūruṣa as everything is filled and made complete and whole by Him with His fullness. Whatever existed or exists or may exist in future is nothing but Him. He directs and regulates even the immortal Devas (celestial beings). In His own Māyā He appears as the universal creation and He alone regulates the celestial shining ones—the immortal Devas who thrive on the sacrificial offerings. 1-2.

So profound is His glory. He is greater than even this. His glory is beyond the power of description. In only a small portion of the Eternal Being is located the entire universe with all the creatures that live therein. He spreads over the blessed regions of heaven and thus cannot be perceived with the earthly eye. 3.

His three-fourths (Tripāda) cannot be touched by Māyā as He is outside and beyond its reach; only the fourth, *i.e.*, the manifested part of Him is covered by Māyā (मायापाद). It is this part that is subject to the pangs of birth and death and

thus all the beings therein have repeatedly to come to and then pass out of the world. He pervades over the Devas and the human beings and also the animal world. He alone exists everywhere whether in the living creation that grows on food and drink or in the inanimate world. In other words whatever is seen here or whatever exists herein, all that is,—is He—सर्व्वं खलु इदं ब्रह्म। 4.

He that holds within Himself the entire creation in embryo and in essential (ultimate) fineness is known as the Hiraṇyagarbha and He also manifests Himself as the Virāṭ (the One Pūruṣa) in the entire gross and material creation. In yet more divisible (apparently from the worldly point of view) forms He appears as individual objects of creation. Living creatures appeared after the emergence of the earth. First He creates the finest essentials and pervades and permeates them through and through; then He unfolds Himself in the various visible objects. In other words the Pure and the Unalloyed, the All-Knowing and the Ever-emancipated Paramātmā or the Brahman becomes ईश्वर, the Lord of creation, in

conjunction with His Māyā. As the fine and subtle world, He is the Hiraṇyagarbha and as the invisible illusion of creation, He is called the Virāṭ and becomes the Jīva enmeshed in Avidyā or Māyā. 5. Thus are the four stages described.

Ṛk 10. 125—अहं रुद्रेभिर्वसुभिश्चरामि, etc. In these eight Mantras the female Sage Bāgāmbhṛṇī has established the truth that the soul known as the Ego (अहं) in the individual is the same as the Universal Soul. In Ṛk 10. 129. 1-7, it is stated,—

नासदासीन्नो सदासीत्तदानीं, नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्म्मन्, अम्भः किमासीद् गहनं गभीरम् ॥१॥
न मृत्युरासीदमृतं न तर्हि, न रात्र्या अह्न आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं, तस्माद्धान्यन्न परः किञ्चनास ॥२॥
तम आसीत्तमसा गूल्हमग्रे, ऽप्रकेतं सलिलं सर्व्वमा इदं ।
तुच्छेनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम् ॥३॥
कामस्तदग्रे समवर्त्तताधि, मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्, हृदि प्रतीष्या कवयो मनीषा ॥४॥
तिरश्चीनो विततो रश्मिरेषामधः स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन् महिमान आसन्त्,

स्वधा अवस्तात् प्रयतिः परस्तात् ॥५॥

को अद्धा वेद क इह प्र वोचत्, कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्ज्जनेनाथा, को वेद यत आबभूव ॥६।
इयं विसृष्टिर्यत आबभूव, यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्त्, सो अङ्ग वेद यदि वा न वेद ॥७।

1. At that time, at Pralaya, *Sat* or *Asat*, *i.e.*, 'Est or Non-Est' was not. *Sat*, appearing in shape, —*Asat*, not seen in shape, or *Sat* which is imagined to be permanently existing like Prakṛti mentioned in Sāṅkhya did not exist; nothingness as preached by the Śūnyavādins (शून्यवादी) (those who assert that Void alone existed at the outset) also did not exist; nor even the atoms postulated by those who hold that creation started with atoms; nor even space which according to some is described as the Primary Substance of creation, nor the heavens, nor the terrestrial regions. Was there and could there be any covering? No;—the blue sky over head popularly held to be a cauldron-like covering or the clouds covering the rays of the Sun or the air that covers the earth all around,—did not exist. Nothing existed that leads to sensations of pleasure or pain, *i.e.*, sweet refreshing water,

pleasant, cool breezes, storm and thunder, did not exist. In other words, commonly felt sensations arising out of sense perceptions like sound, touch, form, taste or smell did not exist.

2. Death was not—nor non-death, *i.e.*, no mortal creatures nor the immortal Devas existed. The Sun and the Moon that indicate day and night also did not exist. Was there then a Void? No;—the Breathless Life was there,—so says the Śruti; just as life exists in eggs, etc., *i.e.*, *Sat as the Primary Cause* existed. The universal Soul in supreme consciousness existed by Himself and in Himself as the one indivisible and undifferentiable Reality.—Nothing existed except That.

3. Then the creation is explained. There was Tamas, *i.e.*, before the visible creation was evolved there came into existence the semi-fluid Tamas, Ether or Protyle that covered everything. When His indivisible state thus came in contact with this Māyā-Tama, the First born Hiraṇyagarbha emerged out of the glory of His All knowing meditation (ज्ञानमयतपस:). Desire came first of all, *i.e.*, creative Will or Desire to create appeared in the Impersonal Being when He joined with His

Tamas (Māyā), "I will become Many." (तदैक्षत बहु स्यां प्रजायेयेति) छा. ६. २. ३.

4. Then the seeds were formed for the creation of the fine elements. The second stage was of Hiraṇyagarbha; the third stage is the emanation of the Virāṭ or the visible universe—when mirage came into existence. In the second stage it is assumed that He entered into the fine elements after creating them. The Īśwara-state came when contact was made with Māyā. The Hiraṇyagarbha-state came next after closer connection or mixing with this Māyā. Then came the Virāṭ-state of self-oblivion. The Śruti says that as soon as there was close personal contact and as soon as mental seeds or desires of creation were formed, the *Sat*, *i.e.*, the Impersonal got Himself entangled with the Asat or Māyā. This has been said by the wise sages after close contemplation with the full purity of their hearts and intellect. In other words in creation there is bondage.

5. The रेतोधा Pūruṣa thus originated in all His glory, just as the rays of the sun spread in the twinkling of the eye, above and below and in all directions, similarly the glory of His creation spread

at once everywhere and this exquisite (world-mirage) creation emerged before vision. With His own consciousness as the basis of His creative Will, He manifested Himself as if in a sportive effort keeping that consciousness in the background. Prof. Wilson has translated this idea as the "self-supporting principle beneath and energy aloft," just as in electric light, electric energy lies hidden but the light is visible from outside.

6. Who is it that definitely knows or can know that Puruṣa who is the Supreme Existence? Who can say from whence was produced this Sat ? Whence came this wonderful and sublime creation? How can even the Devas know about events happening before they were themselves created? Therefore who can know the ultimate cause and principle of creation ?

7. Whence could emanate this multifarious creation? Or from whom? Did somebody create it or did he not so create? He only knows,—He who is the only Guide and Lord,—He that is in high heaven. Or even He might not know.

In the 1st Mantra and first half of the 2nd Mantra of this Sūkta the primeval static state is

described. Nothing existed except the Lord of Destruction. He, the Rudra alone, was there and no other (second). This is described in the other half of the 2nd mantra and He remained as the One essential Entity devoid of all principles of differentiation. In the 3rd mantra, the existence of Māyā or Tamas or Asat is described, immediately after stating in the 2nd mantra that nothing else existed (तस्माद्धान्यन्न परः किं च नास), so the question naturally arises as to how and wherein existed this Māyā? The full answer to this query (problem) is contained in the Īśa Upaniṣad and will be there discussed in detail but the Śruti has benignly given a short hint about its solution and that has been expressed by the use of the words तुच्छ्येनापिहितम् "covered by ignorance." Take for example the case of a man who after coming back to his house finds that during his absence a crow had left its excretion. Just as at the sight of the excrement, without losing any time in vain cogitations about the kind or type of the mischief-making crow, he would at once wash off the filth and make the room clean as before,

so it does not beseem any wise man to while away his time in theorising and solving queries about whence came the primeval Tama or where it existed before, etc. When the impurities of the mind are wiped off and the mind is made clean and pure in the purifying Ganges-water-like stream of pure devotion and loving adoration, then and then only the pure, primal nature comes back to manifest itself in its pristine clarity. This Māyā is like a fog. Just as even a dense fog disappears before the bright rays of the Sun, this Tama or Māyā immediately disappears when the mind is illumined with the light of knowledge. Compare,

शान्ते स्वान्ते प्रलीने प्रकटितविभवे ज्योतीरूपे पराख्ये।

But why did this idea grow that one should try to remove or get rid of Tama? It is rather a vain question! In the 4th Mantra a description is given about the bondage of Sat, pure existence or entity, by and through Asat or Māyā. From this Vedic description has arisen the allegorical and symbolical representation, *i.e.*, 'encircling snake'; the symbol of a deity with a snake all around,—Śiva encased in Gouripatta, from the example of Sat

covered with Tama, the union of Puruṣa and Prakṛti, etc.

In the 5th Mantra—from the concept of the self-sufficient principle and energy in its outward expression, has arisen the Sāṅkhya Philosophy, its inactive Puruṣa and the ever creative Prakṛti. This is also the origin of the symbols of the Paurāṇic deities, Kālī, Tārā, etc.

In the 6th and the 7th mantra, it has been asked :—Has any Person produced this creation? Or has He not? A very intriguing question is this. The creation is here just before us; why and how, can this question then arise? Whence and from whom has come this creation? Why also is this question? Tama or Asat is present—Sat Himself also is existing. If the Sat can create, then where is the use of Tamas or *vice versa*? If again it is held that Sat creates with the help of Tamas then the Omnipotence of Sat becomes a myth. Even a tiny spider can out of itself grow materials with which to produce gossamer and weave its cobweb, but is it possible that Sat cannot do so? If the Sat does not undergo change then there is no creation. If Sat

does change then Sat becomes liable to destruction as all changeable objects are destructible. Specially the conception of Tamas as a darkening shroud over Sat which is by nature clear manifestation, is as much fictitious as the supposed existence of the blue colour of the shapeless and colourless sky. Considering all this, the Śruti has laid down that He has not created,—nobody has created. If at the time of Pralaya or universal dissolution the Tamas or Asat is assumed to exist then pure Monism (or Advaita) cannot stand. Therefore it has to be seen what is really this Tama or Asat ? It is nothing but Māyā or illusion. Creation is supposed to exist from ignorance. It has no real entity.

Even the Devas do not know about the origin and principle of creation. The creator himself (the only One Reality) also might not know. That is curious—He who owns the cow says it is barren, but the neighbours assert that it has a calf every year. It is strange that the Omniscient One whose nature is Pure Consciousness and Knowledge should be quite unaware of the creation of this wonderful world. It is very difficult to believe. The common sense view is this—"that

the nature of creation and the nature of Māyā whose contact brings about this creation are indescribable. In other words, the Śruti lays down that this Māyā is unanalysable. The renown and merit of the theory of Āchārya Śaṅkara is that it (Māyā) is inexplicable. When it is thus held that creation has not been really evolved, the non-creation view of Gauḍapāda expounded in his Kārikā gets the sanction of the Vedas or the Śruti. Why, does not the Eternal Being the Brahma know?

That has been clearly explained by the great sage Yājñavalkya. In the dialogue between Janaka and Yājñavalkya contained in the 3rd Brāhmaṇa of the 4th chapter of the Bṛhad Āraṇyaka Upaniṣad, 4. 3. 30 "यद्वै तन्न विजानाति विजानन् वै तन्न विजानाति न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात् न तु तद्द्वितीयमस्ति ततोऽन्यद् विभक्तं यद्विजानीयात्।" it is asserted,—"He does know. He does not know. There cannot be any loss of knowledge to the All-Knowing One. The loss of knowledge, *i.e.*, ignorance or lapse of knowledge is not possible to the One Permanent Reality.

Why and how should he know of a dual existence when there was not and there could not be anything separate from Him in actual and real existence?"

In Ṛk 10. 177 occurs the conception of मायाभेद दैवत्य which takes up the self-same question:— Because the individual soul is enmeshed in Māyā or the covering of Illusion, therefore it is subject to births and rebirths associated with the Jīva; and so the Divine Existence is not discernible in that state. With the lifting away of this veil of Māyā or illusion or ignorance, one is restored to his pristine vision of reality (existence).

1. Ṛk 1. 164. 1 states in this connection,—

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः ।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रं ॥

He who brings out this visible creation with Himself as the creator as well as the materials for such creation,—He who, as Vāmadeva, is the source of all beauty, He, who is the Creator, Protector and Destroyer, is known as the Īśwara, the Lord of Creation, Maintenance and Destruction; He as the Hiraṇyagarbha embodies the collective

spirit of creation and as Virāṭ is manifested in the sacrificial water or fuel or oblations (Homa) and other individual objects of material creation. He is the Lord of the Universe from whom spring the Seven Lokas or the Seven Sages, Vaśiṣṭha and others or the seven Manus or the seven Suns. Him do I see and perceive. The significance of this hymn is this, that the Supreme Impersonal Being—the Brahma—is imagined to have four manifestations (states) :—Īśvara, Hiraṇyagarbha, Virāṭ and Jīva, when different attributes are ascribed to Him. This has also been said before.

2. Ṛk 1. 164. 4 says—

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्त्ति।
भूम्या असुरसृगात्मा क्व स्वित् को विद्वांसमुपगात् प्रष्टुमेतत्॥

Who was there that had seen Him that existed before the creation ? None. When the first-born Hiraṇyagarbha first appeared or emanated, who was there that had seen that concrete Personal Being even then ? Who upholds Him that has no form ? Life, blood, etc., are produced from the earth, whence does the Ātman originate ? The sigificance is that He is not produced. He

is Self-Existent. Who is it that would put questions like these to the sages ? Very few indeed. Here the identity of the individual soul with the universal (Jīva with Brahman) is stated and affirmed—*vide* Kaṭha Upaniṣad, 1. 2. 22 "अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ।"

3. Ṛk 1. 164. 5 suggests—

पाकः पृच्छामि मनसा विजानन् देवानामेना निहिता पदानि ।
वत्से बष्कयेऽधि सप्त तन्तून्वि तत्निरे कवय ओतवा उ ॥

What is that 'state' which is kept a close secret like a precious gem even to the ripe intellect of the Devas ? That I do not know and hence do I ask whether this Universal Soul—the seat and support of all is placed in the Sun ? Just as the weaver weaves his cloth with thread and spindle, similarly the learned sages cleanse and purify their minds with performances of sacred sacrificial rites in order to know Him. In other words just as the precious gems lie hidden in the bosom of the earth and are obtained with very great effort, so the Supremely Blissful State of Viṣṇu is not perceptible to people in general but only the absolutely pure-minded sages can find it through

'Sādhanā', *i.e.*, through systematic and sustained devotional practices. (*vide* योऽसावसौ पुरुषः (Īśa Upaniṣad) विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः। सोऽध्वनः पारमाप्नोति तद् विष्णोः परमं पदम् (Kaṭha Upaniṣad I. 3, 9).

4. Ṛk I. 164. 6 states—

अचिकित्वाञ्चिकितुषश्चिदत्र कवीन् पृच्छामि विद्मने न विद्वान्।
वि यस्त स्तम्भषड्मिमा रजांस्यजस्यरूपे किमपिस्विदेकम्॥

I am ignorant of the Divine Truth or knowledge absolute. Without knowing the far-sighted sages who have mastered this knowledge—I am asking them, Is He—who is the Regulator of the six worlds (that Self-existing Being), the One without a second ? Is that His (essential) nature ? Yes. The reason of alluding here to six worlds instead of seven is this—The Brahmaloka (Satya-loka) is Brahman Himself and as such is not and cannot be regulated. (*vide* तस्मिन् लोकाः श्रिताः सर्व्वे तदु नात्येति कश्चन। कठ २।२।८

5. Ṛk I. 164. 20 states—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति॥

This mantra is quoted in the Muṇḍaka, 3. 1. 1. and Śwetāśwatara Upaniṣads 4. 6. and has been explained in Paingy Rahasya Brāhmaṇa. There the two 'Suparṇas' or birds are not accepted allegorically as two distinct beings, *e.g.*, the individual Soul, Jīvātmā and the Universal Soul, Paramātmā. But both owe their existence to one inner Sāttvik intelligence (परमे परार्धे, कठ ३।१) and hence are in essence the same. This Brāhmaṇa has been ascribed to a very ancient period. The great sage Dīrghatamā has put this mantra in the form of a question and then has given an answer in mantras 21 and 22. (*Vide* ऋतं पिबन्तौ सुकृतस्य लोके —कठ, 1. 3. 1).

Two birds with very beautiful wings and having the same temperament always lived together on the same tree. One of them used to eat the sweet-tasting pipul fig, the other did not eat. Did it merely look on ? From this mantra exponents of some theories want to establish that the Jīva (the individual soul), the outward creation, and the Supreme Brahma or Īśvara are three different entities, always keeping apart and never forming the same entity. In other words, they mean to

say that Brahma and Jīva are not one and the same. The outward creation is only the changed Form of Brahma. So also is Jīva and this theory of Non-Dualism is not the authentic conclusion of the Vedas. But it must be said that the holders of this doctrine have not been able to assimilate the true interpretation of the Mantra. In this mantra, it has been shown that the Impersonal Brahman, though assuming form through association or contact with attributes, does not forsake or give up His own essential characteristic of impersonal pose or state of equilibrium, just like a drop of mercury which when thrown upon the ground, divides itself into a multitude of small drops but does not lose its own attribute of spherical form, white colour and its physical or chemical properties; or just as in the case of the Moon as reflected in different waves of water, the same moon appears to be rippling in numerous forms on myriads of waves. Now—who is the enjoyer (भोक्ता) in the body? Surely he must be the enjoyer who gets nourishment through the partaking of the objects of enjoyment. The body, mind and intellect are all nourished by food but the

soul does not develop or dwindle by the use of food or by the lack of it. So it is to be admitted that the physical body and its subtle elements, *i.e.*, the mental faculties, are those that enjoy. The physical and the subtle bodies are but changed forms of the causal body (कारण-शरीर). Prakṛti is the ultimate causative body but it is inert and inactive. That which is inactive and has no consciousness cannot be said to be the enjoyer. Though it can be said that just as an inert piece of iron appears to be active when brought under a magnetic field so the mental faculties seem to be active and capable of enjoyment through contact with self-consciousness. These attributes of being the enjoyer or the doer are assumed through ignorance and lack of the power of true discrimination. Even in the case of the words "the two birds" standing for the Jīvātmā and the Paramātmā, the opinions or views of these theorists are but vain speculations. In the mantra quoted above the four successive manifestations (stages) of the Brahman as one complete totality have been explained in reference to the different stages of creation.

In this case the only point under consideration is what is His Manifestation individually. The very use of the word tree (Vṛkṣa) in connection with the discussion about world (creation), Jīva (Individual Soul) and Īśwara (the Paramātmā) in the Śruti (the Vedas) indicates the non-eternal nature of the world. Therefore this world cannot exist externally. (*Vide* व्रश्च छेदने, the root व्रश्च means 'to cut'.) The word वृक्ष (tree) is derived from this root व्रश्च, hence its derivative meaning is that which can be cut, *i.e.*, can be destroyed, non-eternal, transient. Another name of the pipul tree is Aśwattha which derivatively means that which will not last tomorrow. The sense of contact conveyed by the use of the word सयुजा 'Sayujā' is absolute identity (complete merging), *i.e.*, the same type of union that is found in air within a vessel and air in the space or the relation that exists between an object and its reflection. (छायातपौ—कठ, ३।१) Even then in order to remove all doubts and confusion the Śruti has also used here the word सखाया—which means, having the same outward expression, समान-ख्यानौ, like the similarity of fire and its sparks. By the terms समानं वृक्षं the

same tree, the essential stay or support is also indicated to be identical. There is no difference in support. अभेदे परमात्मनि—No variation in Paramātmā. Only when attributes are assumed (in the Jīva) the Jīva is imagined to be an individual sentient being subject to changes by sensory experiences. In reality the Jīva is not so but आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः—कठ १।३।४. The sages have said that the soul appears to be an enjoyer only through association with the physical senses and the mind, only on account of its external accretions of attributes. Take, for example, a lump of pure gold and a lump of guinea gold. As soon as the external accretion of alloy is eliminated from the latter it will have no difference with the former. In this case also the bird which is merely looking on is as much a spectator as the other bird. It is exactly like the case when there remains no difference between the air in open space and the air in a closed vessel that is broken up.

6. *In Ṛk 1. 164. 21* we find—

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभि स्वरन्ति ।
इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥

Where the "birds" (the Jīvas) through self-enlightenment (ज्ञानयोगः) behold the continuous stream of the celestial nectar of immortality, without having a twinkle of their eyes, there, in that space of my heart (after my intellect has been chastened and purified) illumined by the fire of true knowledge let the light of great God, the Preserver and Lord of this wide universe, penetrate, *i.e.*, let self-illuminating Divine knowledge reveal itself in my chastened soul.

7. Ṛk 1. 164. 22 states—

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्येदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद् यः पितरं न वेद ॥

There did not exist before creation the "tree", seated on which the "honey-sucking" Suparṇa (birds) were ushered into this world nor did then exist the Suparṇa which ate the delicious fruit thereof. Those who say that they did exist, do not know the Father. There might be some dispute about the interpretation of this mantra; so the connection of words used here is shown separately. यस्मिन् वृक्षे (on that tree where) मध्वदः (honey-sucking) सुपर्णा (birds) निविशन्ते अधि

विश्वे सुवते च (lives and also brings forth the wide universe) तस्य (वृक्षस्य) (of that tree) इत् स्वादु (very delicious) पिप्पलं (fruit) उन्नशत् (that bird which ate) तत् (both of these) अग्रे (before) न आसीत् (did not exist) ये आहुः (they who say so) पितरं न वेद (does not know the Father). The Jīvātmā (individual soul) is likened unto a 'Suparṇa' or bird because like its two wings the Jīvātmā also after soaring on knowledge and work, *i.e.*, after going through his works of duty in perfect and true understanding, finally enters and finds its repose and eternal rest in the Paramātmā (finally merges in the Paramātmā). White Yajurveda 31. 18, says "मा हिंसीः पुरुषं जगत्". This lays down that the world being illusory is transitory.

8. In Ṛk 1. 164. 30—

अनच्छये तुरगातु जीवमेजद्ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना स योनिः ॥

As long as the Jīva remains in the physical body, even at the time of deep slumber, the life-breath goes on continuously. Though when housed in his abode of the physical body he appears to be immeasurably swift through the

mind, and through the senses and life-breath. He appears to be always moving and pulsating yet in reality he is motionless. Let the immortal Ātman after the death of the body, be reborn along with a new mortal body in its own pristine purity as a result of the performance of meritorious deeds by pronouncing the holy words Swadhā (स्वधा) and Swāhā (स्वाहा).

9. In Rk 1. 164. 37—

न वि जानामि यदिवेदमस्मि निण्यः सन्नद्धो मनसा चरामि।
यदा मागन् प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः॥

The soul is all this, the only reality both as the cause and effect as said in the Vedas. Accordingly this visible world is nothing but 'me', *i.e.* my own self. Knowledge beyond this, or in other words, realisation of the inner vision I do not possess. My foolish and intoxicated heart is in complete bondage on account of vain sensual pursuits and so I am tossing along aimlessly under the control of my passions. When the realisation of the Praṇava or the essence of the Divine would come with the first dawn of intellectual conviction in the Truth of the Final-

Desire of the Quest Absolute then and then only would I be able to acquire that Divine Existence which finds expression in the adorable words of the Vedas,—that the Soul is all, it is the only Reality.

10. In Ṛk 1. 164. 38—

अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना स योनिः ।
ता शश्वन्ता विषूचीनां वियन्ता नान्यं चिक्युर्न नि चिक्युरन्यम् ॥

The Eternal Soul resides along with the three non-eternal or transitory bodies. By the performance of the deeds of customary work following prescribed directions, it moves to higher or lower planes; people see and recognise the body but does not so recognise the spirit that dwells in that body. With the immortal spirit and its mortal coil it gets along the white and shining path of Light or the dark, dismal path of smoke, according to the nature of work done here in this life.

11. In Ṛk 1. 164. 39—

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तं न वेद किमृचा करिष्यति य इत्तद्विदु स्त इमे समासते ॥

The Being, in trying to realise whose nature the Vedas exhaust themselves, is eternal and

transcendental like the vast space around; with Him as their stay and prop the Devas do exist. Of what avail will, the study of the Vedas and the memorising of their contents, be to him who does not know and realise Him who is the basic principle of all existence? The meaning is that all his learning is of no use. He who knows the Brahman merges in Him. This mantra is found in the Śwetāśwatara Upaniṣad 4. 8.

12. In Ṛk 1. 164. 46—

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

The only Reality (Existence) is undivided and invariable and not liable to differentiation of any sort. It is only the Pundits (विप्राः the people) who with different intellectual attainments (in their own individual separatist thinking) refer to Him in various ways or variable terms. Sometimes He is spoken of as Indra, the Lord of Devas, resplendent in His plenitude and profusion, sometimes as the Deva Mitra, the presiding deity of the day, the Saviour who saves us from the fear of death; sometimes as the Deva Varuṇa, the

presiding deity of the night, who keeps us away from sin; sometimes as the sacred Fire planted in the hearths (on the earth). In these ways different names and attributes are applied to Him. He is the 'Celestial Bird'. He is the Sun with his charming rays. He is the Garuḍa that swallows up the energy (mellows the effulgence) of the stars and the moon, etc. He is the Celestial Fire and the Fire that is in the space. He is Yama, the custodian and master-guide of the spirit of self-restraint. He is the Mātariśwa, the great Vāyu, that reverberates in space; just as the mother-bird by covering with her wings protects her young ones in the nest, so does the Sun protect this world by spreading over it his life-giving rays. In the Zendāvestā the word 'Garuḍa' or Gurutmān means the celestial abode (heaven) or its presiding deity.

13. In Ṛk 1. 164. 50—

यज्ञेन यज्ञमयजन्त देवा-
स्तानि धर्म्माणि प्रथमान्यासन् ॥

The Devas and the godlike sages and sannyāsīs (spiritual devotees) perform their reli-

gious sacrifices through knowledge, *i.e.*, complete absorption in the pursuit of Truth. That is indeed the foremost and the best form of religion or it may also mean that these religious practices or sacrificial deeds which were celebrated first after creation, were performed by the Devas. They introduced sacrificial ceremonies with fire. Or, the first and earliest religious ceremony was the attempt at true realisation of knowledge through the proper performance of sacrifice for the Supreme Puruṣa who is the spirit of sacrifice. The sage Dīrghatamā was the nephew of Bṛhaspati— He is one of the 'earliest' ṛṣis. That portion of Yajurveda which was revealed to the great sage, Yājñavalkya, is known as the White Yaju. Some mantras which are mentioned in the last (40th) chapter of the said White Yaju and of which, Atharva's son, the great sage Dadhīchi is the ṛṣi (seer) and which are widely known as Īśa Upaniṣad, embody only a concise statement of the previously recorded "quintessence of Knowledge Divine", the sweet Lore of the Impersonal Absolute, "मधुविद्या वा ब्रह्मविद्या". A few of those mantras are quoted below :—

ईशा वास्यमिदं सर्व्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥१

असूर्य्या नाम ते लोका अन्धेन तमसावृताः।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३

अनेजदेकं मनसो जवीयो, नैनद्देवा आप्नुवन् पूर्व्वमर्षत्।
तद्धावतोऽन्यानत्येति तिष्ठत्, तस्मिन्नपो मातरिश्वा दधाति ॥४

तदेजति तन्नैजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्व्वस्य तदु सर्व्वस्यास्य वाह्यतः ॥५

यस्तु सर्व्वाणि भूतान्यात्मन्येवानुपश्यति।
सर्व्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६

यस्मिन् सर्व्वाणि भूतान्यात्मैवाभूद्विजानतः।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७

स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधात्
शाश्वतीभ्यः समाभ्यः ॥८

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।
तत् त्वं पूषन्नपावृणु सत्यधर्म्माय दृष्टये ॥१५

पूषन्नेकर्षे यम सूर्य्य प्रजापत्य व्यूह रश्मीन् समूह।
तेजो यत् ते रूपं कल्याणतमं तत्ते पश्यामि, योऽसावसौ पुरुषः
सोऽहमस्मि ॥१६

Here in the first line, the first जगत् means that which is ever moving towards final dissolution, *i.e.*, transitory, fleeting; the other जगत् means the world, the meaning therefore is this :—Whatever is manifested in this transitory fleeting world is wholly pervaded over and permeated by Īśa,—the Supreme Regulator who directs all. Therefore avoiding the pursuit of transitory objects, strive to be thy true self by reflecting on the unchangeable, indestructible and permanent Reality. Do thou thus enjoy the inexpressible bliss of the Soul. Do not covet the belongings of others (1). Verily do they commit self-destruction who without devoting themselves to their own self-realisation, madly rush on for work to secure and gain that which is but ephemeral. Their path of final sojourn will be through the dark, Sunless regions of unfathomable gloom (3). That Īśa—the Supreme One—is all repose and so inactive and non-moving. He is the One, indivisible and entire, *i.e.*, devoid of all differentiations—the One without a second. Even the swiftly fleeting mind extending everywhere at its quickest speed, finds Him moving much ahead of it, *i.e.*, He is

beyond the ken of the human mind. The Devas or the illuminating senses, however grasping or spreading over the distant horizon, or taking in the essence of all subjects however quickly, cannot outpace Him, *i.e.*, He is not subject to the senses. Direct proof or evidence is useful in interpreting objects from which are derived our sense-perceptions. They are of no use with reference to Īśa as He is beyond all proof. It is under His control and direction that the Mātariśwa dispenses appropriate results according to one's own deeds (4).

Performances of the work of social service or public utility and also the proper observances of sacrificial ceremonies become, in the form of अप् or water (celestial fluid), the cause of moving to and from the region of the Sun to different worlds. यत्तिथाम् आहुत्यां इतयामाप: पुरुष वाचोभूत्वा समुत्थाय वदन्ति ।—(Bṛhad Āraṇyaka.) He quivers and moves according to common parlance but in reality He does not. Commonly speaking He is said to reside in far-off Heaven beyond the space; but in reality He always stays very close to the core of one's own innermost heart. He exists in and out of all (5).

He who beholds all things in him and also beholds his own self in all things, does not feel jealousy or hatred (6). The same soul (spirit) animates all and I am also that. In this way the great sage has established the identity of Jiva with Brahman. As I alone am everywhere therefore where is the room for mutual hatred or contempt ? He to whom this truth, that the same soul animates all, has been revealed, beholds his own self everywhere and therefore how can he feel grief and bewilderment (मोह:), *i.e.*, neither grief can afflict him nor can bewilderment confuse him. The real cause of grief is the error of considering one's own self as quite apart from others (7). He is Omnipresent and Self-illuminating. As light and darkness (illumination and ignorance) cannot exist side by side, therefore He is without darkness and so He is the shining Light. He is without any form, *i.e.*, He cannot be considered as having different limbs like the hand and the feet, the ears and the eyes, etc. He is the One whole without any blemish; He is without veins, arteries and nerves. He is whole and indistinguishable. He is Sacred and Holy. He is beyond the contact of Sin.

Why are all these adjectives applied in estimating the Brahman ? The Taittirīya Upaniṣad has cited two tests or characteristics of the Brahman in attempting to determine His Nature:—first, His attributes as revealed from His inherent guṇas and activities (तटस्थ) and secondly, His attributes as revealed by His inherent Essence (स्वरूप). In the Bhṛgu Ballī it is laid down that (यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत् प्रयन्ति अभिसंविशन्ति)—the Brahman is that from which all these beings have been produced and being so produced draw their life and to whom finally they seek shelter and into whom they finally merge. The Brahmānanda Ballī says—(सत्यं ज्ञानमनन्तं ब्रह्म) that the Brahman is Eternal Verity (Truth) and limitless Knowledge. In the Bhṛgu Ballī Taṭastha attributes (तटस्थ-लक्षणानि) and in the Brahmānanda Ballī the Swarūpa attributes (स्वरूप-लक्षणानि) are indicated. Similarly, the "only real Existence, the complete or cosmic Consciousness and the supreme Bliss" (सच्चिदानन्द)—are the tests of the Brahman; so also is "that which shines or illuminates" and from which everything emerges and in whom it is

absorbed (तज्जलानिति) छा. ३.१४.१. His negative tests are—"यत् तद् अद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभु सर्व्वगतं सुसूक्ष्मम्।"—मुण्डक १.१.६. "अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्।"—कठ १.३.१५. "He is that which cannot be seen, cannot be grasped; that which has no gens and no colour, no eyes nor ears, no hand nor feet, non-transient, non-limited, finer than the finest, and omnipresent." "He cannot be touched; He is without sound and form. He is inexhaustible and without change and without taste or smell."

Some theorists hold that at the time of Final Dissolution, the Brahman exists in a non-moving, non-visible and non-explicable state like the pre-formatory stage of the creation. When the creative energy loses poise it finally bursts out into various forms. Similarly when from the Brahman emanate diversities, the process is known as creation. The Śruti (*i.e.*, Vedas) has silenced those critics by the use of the adjectives,—without form, without any out-growth, without nerves and tissues, etc. Some say that as very often minute specks of dirt sticks imperceptibly to the skin in an invisibly

fine form, so does the fine film of Māyā (illusion) cover up the Brahman. These theorists are stopped by the use of the words "formless and true."

Some say that just as a very fine and small thorn may remain undetected after being lodged in the flesh of the body, similarly Māyā remains always undetected in a very subtle form in the Brahman. This theory also is exploded by the Śruti in the words "formless and stainless." Therefore the Brahman is without the illusory Māyā and is beyond its influence. He exists by Himself and is One without a Second (एकमेवाद्वितीयम्). He is Wise, the Seer of everything and the omniscient—He is above all and is born of Himself, *i.e.*, without birth, eternal. He exists by Himself and does not require any external support, because there cannot be anything outside of or external to Him. In this way the theory of Eternal Existence (Eternalism) is established. He cherishes the world and keeps it going by dispensing, through the eternal Patriarchs, called Prajāpatis (who are well known as eternals in point of time), wealth and other objects of enjoyment to all according to their Karma.

In this way according to the test of determining His nature from a study of His works, it is established that He alone is the Creator, the Maintainer and the Destroyer and not another agency like the Prakṛti of the Sāṅkhya School (8). When a really priceless thing is kept covered by a cup of gold, the thing cannot be seen until the covering lid of gold is removed. The splendour of the exterior generally dazzles one's vision and people are content to see and admire the external aspects of energy and workmanship, disregarding the contemplation of the priceless object that might be within (स्वधा अवस्तात् प्रयतिः परस्तात्), just as a child sometimes forgets his mother and the mother's life-giving milk when it gets a red sucking teat (15). It was on account of this tendency that the great sage particularly implores the Eternal Father to reveal Himself in the following prayer:—"O Pūṣan, O Protector of this world, do thou lift and uncover this external cover of brilliant hues so that Thou mayest reveal Thy Eternal Truth and Reality to a seeker of that Truth; O Pūṣan, O Thou who art without

a second, O Yama, the determiner of right or wrong, virtue and vice, O the brilliant Sun (सूर्य्य-आत्मा जगतस्तस्थुषश्च), the Creator and Maintainer of the world, O the offspring of the Prajāpati, do Thou mellow or soften Thy rays and withhold Thy dazzling Energy; fain would I look at Thy blessed and most benevolent Form that is hidden by Thy fierce range of rays and Thy Dazzling Circle of Energy.'' Later on the ṛṣi says that the Spirit enthroned in the brilliant Sun in the solar space above and the spirit enshrined in the hearts of mortal men are one and the same is in no way different (16). So according to this Śruti the identity of the Jīva with the Brahman is established. That which is in this small earthly lump is also in the vast universal globe. This is Unity—this is looking upon all as essentially being the same, this is Equality par excellence. This *is the true summum bonum of Life and its true* fulfilment; मधुपुष्परसं विदुः ।

So in the Taittirīya, 2. 7 and 2. 9 :—

रसो वै सः ।

रसं ह्रि एवायं लब्ध्वानन्दी भवति ।

यतो वाचो निवर्त्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।

"He is the Supreme Bliss (Rasa or Madhu) which, when realised in life makes a man blessed and happy for ever." "Whom words fail to express and mind cannot reach. That Supreme Bliss is Brahman whose realisation banishes all fear from mind. He is Divine Assurance that extinguishes all fear."

According to the Taittirīya Brahman, creation evolves solely from Brahman and not from Prakṛti —तस्माद्वा एतस्माद् आत्मन आकाशः सम्भूतः । आकाशाद् वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । (२।१।३)

From Brahman emanated the space, from it was produced air, from air fire, from fire evolved water, from water was formed the earth. Here the five sheaths (पञ्च कोशाः) have been described :—अन्नमयः, प्राणमयः, मनोमयः, विज्ञानमयः, आनन्दमयः । तै. २.८.५.

The Supreme Being (Puruṣa) is beyond all these five folds or processes. In the Taittirīya Brāhmaṇa, we find,—

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । २.८.५.

अहमन्नं । अहमन्नादः । अहं श्लोककृत् । अहमस्मि प्रथमजा ऋता ३ स्य । अहं विश्वं भुवनं अभ्यभवाम् । (३।१०।६) ।

In pure Māyā (शुद्धसत्त्वे) Brahman becomes Īśwara or Creator and Lord ;—in impure Māyā (मलिनसत्त्वे) He becomes the Jīva. In both cases, He has attributes. On extricating from or giving up the attributes, both the Jīva-state and the Īśwara-state are shaken off and that which remains is eternally Pure, eternally Enlightened and eternally Free.

So Jīva can never become Īśwara but he becomes Śiva ; Jīva is indicated by the word त्वं (thou) and the Īśwara is indicated by the तत् (That). The process of removing these attributes is known as the "Elimination of Thou and That" ; just as two lumps of gold,—one with an alloy of silver, the other with an alloy of copper, will become the same after the alloys in both have been eliminated, similarly when the attributes of the Creator and of the created are sublimated, what remains is Pure Brahman.

In the 31. 18 mantra of the Śukla (white) Yajurveda (श्वे. ३१८) occurs the following :--

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

"I have realised that Supreme Being resplendent like the Sun, that exists beyond the range of darkness (ignorance). One can go beyond the reach of death (its pangs and dread) only by knowing and realising Him and by no other way." This is the clear message of the ṛṣi who has realised self. Some say that Jīva, the world and God are different from one another and will always remain so. In other words Jīva can never get rid of Jīva-hood (जीवत्वं) and the world can never get dissolution. Is this real apartness (स्वतन्त्रता) ? Real apartness consists in full freedom or non-dependance on others. When one depends on another there cannot be true self-sufficiency. The founder of the Sāṅkhya School of Philosophy has characterised Prakṛti as ever-existing (सत्) by ascribing such self-sufficiency to Prakṛti. But even according to Sāṅkhya, Prakṛti requires contact with Puruṣa—hence it

cannot be said to be quite independent. One becomes a dependant of that on which one relies. A relation of complete independence connot be imagined between a supporter and what it supports. If Īśwara—the Lord—is the prop and support of Jīva as well as of the world (जगत्) then how can they be said to be independently existing?

The Satyārtha Prakāśa is looked upon as a book of great authority by the school of thought who holds that Jīva, the world and Īśwara are all independent of one another. In this book (published from Ajmere in the year 1976 of the Saṃvat era) it has been said at page 233 (जब् सृष्टिका समय आता है तव् परमात्मा उन् परम सूक्ष्मपदार्थों को इकट्ठा करता हैं)—that when the time for creation arrives, the Paramātmā (Īśwara) gathers together all those subtle elements. From this it would appear that God and the subtle elements both existed before creation. These subtle elements were not created by Him, so He had to depend upon them for the purpose of His creation. Therefore He also is not quite independent and self-sufficient. Just as the potter collects his materials,—clay, pole and the wheel for turning out a pot, so He also had to collect

materials existing from before for creating this world and all that it contained. Are these subtle elements therefore (the materials for creation) anterior to or contemporaneous with Him? If so, then who created these subtle elements and even the Paramātmā Himself? If the subtle elements have been created by the Paramātmā, did He produce, like a spider, these materials, out of Himself in order to create this world? If He was both the Instrumental as well as the Material Cause (both the Maker of the creation as well as the materials for such creation) then He must have been alone and One before. Had He or had He not different limbs like eyes and ears, hands or feet at that time? If it is suggested that He had different limbs, then there should not be any objection to image-worship. If, again, it is held that there could not be different limbs, then the acceptance of monism becomes inevitable on account of this oneness, due to lack of separateness. Even a small insect like the spider has the power of producing materials out of itself for making its cobweb and if the Paramātmā has no such power then He cannot be omnipotent and must be said to

possess a power to a limited extent only. If the Paramātmā had to collect these subtle elements, He must have collected these from somewhere. That somewhere also must have existed from before and the place and position also from which He created must have been pre-existing. Who created that place and when? If the Jīvas are said to be distinct from the Paramātmā then where did they exist before creation? Who created them,—these Jīvas and their original homes? Is it to be held that the Jīvas also are self-evolved? If they are so distinct why should they obey His behests? Why also should they worship Him as the Omnipotent God? If He is omnipotent He can both create and destroy His creation. He can control and regulate it according to His own will and just as a spider can produce its thread with the exudation from its own body and can also withdraw the thread within itself, similarly God has the power of giving His own form to the Jīvas and also the power of dissolving them into Himself. Those, who hold that the Jīvas are eternal even though the Jīva and the world are

merely parts of the Paramātmā or Īśwara, must admit that their God also has only a limited extent of power because He cannot take back within Himself that Part or Portion of Him which is formed into the Jīva and give it back His own nature (Form). If He has that Power there can be no bar to Jīva's transformation or merging into Śiva. Why should the Jīva remain a Jīva for eternity ? When the Jīva has 'emergence' it must inevitably have dissolution also. Production is an effect; effects finally merge into the cause. If the Jīva has been created, if it is an effect, it must merge into the final cause. What is this final cause from which the Jīva is produced ? And why should any part of Him be transformed into the weak Jīva ? Who is it that disturbs his equilibrium by producing a weakling Jīva out of him ? Or is He Himself by nature liable to this change, imperfection or deterioration ? Then what is the use of prayer and wor ship of a decrepit being like him ? And why should he be called Omnipotent ? If some external agency or force transmits this inconstancy to Him, then in what does this external Force abide ? And how does

it so abide ? It must be a much more puissant lord that can produce such a change or deterioration in Īśwara who must necessarily then be considered as feebler than that Force.

Just as we find in the Zendavesta that the great Ahura Mazdā built 16 abodes, one after another, for his worshippers to live in plenty and pleasure but his powerful opponent Angirā Manyu destroyed them all and scattered his flock and Ahura Mazda had not the power of slaying Angirā Manyu; so in the Zenda Scriptures there are abusive epithets and curses hurled upon the deva-worshipper Angirā Manyu and the Devas whom he adored, *e.g.*, "Let the Devas perish in the North" ; such wordy curses and vile abuses are only resorted to by those, who, being weak, cannot effectively chastise their foes. The God of the Bible also is almost the same. The delightful Eden of His fancy, and man who was made in His own image were all polluted by Satān and He could not effectively resist his vile efforts. He had not the power of destroying Satan and put him out of action for ever. When the feeble and weak Jīva will remain so feeble

and weak even after the performance of a thousand prayers and ceremonial rites, where is then the efficacy of all these Prayers? Does anybody engage in a palpably fruitless task ? Where also is the difference between God and a tyrannical despot fond of servile obeisance and exacting it ruthlessly from his subjects, if He also (being more powerful) forces the Jīva to offer Him worship and to render Him homage ? Needless to dilate any more.

It is therefore quite evident that the Brahman is not only the real cause but also the sole and undivided cause of creation. For this diversity and disparity in creation no separate agency need be postulated because creation itself implies diverseness and change. If all things become one and the same and undistinguishable, as before creation, there will be no creation at all. Creation implies diversity and variation. Thus creation presupposes the disturbance of the equilibrium of the three Guṇas—Sattva, Rajas and Tamas, and the restoration of this equilibrium causes the final dissolution (Pralaya). The totality of the atomic protyles is also created and if these atoms

remain such atoms always, then creation will lose its superb sublimity and grandeur. According to the western scientists also, this unevenness in creation is the expression of the variability of essentially the same elements; *e.g.*, the basic element of coal and diamond is carbon which however, appears as two distinct objects on account of the application of different degrees of vibration, pressure and heat. From the same protyle are originated atoms of different properties on account of differences in their revolutions. In the midst of all this apparent diversity, one fundamental Unity is indicated and true fulfilment of the mission of human life is to proceed towards the realisation of this central Unity. What existed in the Saṃhitā portion of the Vedas as seeds in embryo form sprouted into young shoots in the Brāhmaṇa portion. Later on this truth of essential Unity or Non-dualism has been embellished in its full beauty by His Holiness Śree Saṅkarāchārya.

The names of those seers or ṛṣis of the Brāhmaṇa portion of the Vedas, which require special notice are stated below:—Mahidāsa,

Aitareya, Kauṣītaki, Tittiri, Jaimini, Uddālaka, Āruṇi, Yājñavalkya, Pippalāda, Śaunaka, Śwetāśwatara, Āśwalāyana, Śāṇḍilya, Śwetaketu and others. Mahidāsa Aitareya sprang from the womb of Itarā (hence known as Aitareya or the offspring of Itarā). The Aitareya Brāhmaṇa of the Ṛgveda has got its nomenclature from the name of this Aitareya Mahidāsa. The Kauṣītaki or Sāṅkhāyana Brāhmaṇa has been named after Kauṣītaki ṛṣi. Kauṣītaki's son was Kahola who begot Aṣṭāvakra. From the name of Tittiri the Śukla Yajurveda and its Brāhmaṇa portion have been named the Taittirīya. From Jaimini originated the Talavakāra Brāhmaṇa of the Sāmaveda, a portion of which has come to be known as the Kena Upaniṣad. Ṛṣi Uddālaka Āruṇi is the Seer of the Sublime Message (तत्त्वमसि) "Thou art That", revealed in the Chhāndogya Upaniṣad (6.8.7) of the Sāmaveda. Yājñavalkya is famous for his discourses in the great assembly held by King Janaka. He is the great exponent of the Śukla Yajurveda and of the Śatapatha Brāhmaṇa. Pippalāda is the preceptor in the Praśna Upaniṣad. Śaunaka was the ṛṣi who 'heard' the Muṇḍaka Upaniṣad and was also

the author of the book 'Bṛhaddevatā' dealing with the devas of the Ṛgveda. Śwetāśwatara was the speaker of the Saṃhitā bearing that name, a part of which is known as the Śwetāśwatara Upaniṣad. Āśwalāyana was the hearer of the Kaivalya Upaniṣad and the author of the Śrauta and the Gṛhya Sūtras. He is a disciple of Śaunaka, Śāṇḍilya is the founder of a Gotra (Gens). The "Śāṇḍilya Vidyā" of the Chāndogya Brāhmaṇa comes from him To him were revealed the great truths, "Verily all this is Brahma" (सर्व्वं खल्विदं ब्रह्म) and "Sprung from Him merged in Him and sustained in life by Him". Which, in short, is known as "Tajjalāniti" (तज्जलानिति). These are all the Taṭastha Properties of Brahma (तटस्थ-लक्षणानि).

Śwetaketu is the son and disciple of the great sage Uddālaka Āruṇi. The Vedānta scriptures embodied in the saying 'Thou art That' were expounded, to him as the principal recipient of the divine message. Of all these ṛṣis, the great sage Āruṇi and his disciple Vājasaneyī Yājñavalkya have so lucidly and exhaustively discussed the messages of the Vedānta that they have

become intensely enjoyable. Some portions of the mantras, revealed to them are discussed here for the perusal of the readers. The great sage Uddālaka Āruṇi Gautama, while instructing his son and disciple Śwetaketu, has given such sublime messages as "सन्मूलम्", "एकमेवाद्वितीयम्", "तत्त्वमसि", which mean "Resting on the One essential Reality", "the One without a second." and "Thou art That", which have illumined and will always illumine the hearts of men. In those cryptic words is crystallised the real essence of the teachings of the Vedas. The world rests on Reality. It has not grown out of inert lifeless Prakṛti or atoms, neither has this wonderful universe been evolved out of nothingness. Śwetaketu has thus established the truth of nondualism by proclaiming the Truth in those sublime messages with a clarion call.

Below is given an idea of the monistic Vedānta exactly as set forth in the sixth chapter among the several chapters included in the Chhāndogya Brāhmaṇa, known particularly as the Chhāndogya Upaniṣad. The great sage Uddālaka Āruṇi Gautama sent his only son Śwetaketu

to his preceptor's hermitage. The young lad remained there for twelve years earning the approbation of the perceptor by devoted service and by acquiring a mastery of the four Vedas. He returned home full of pride for his erudition. The father became rather aggrieved to find the vaingloriousness of his son. He sent for his son and asked him if he had not realised, as it appeared from his conduct, the knowledge of the Absolute or the Knowledge Blissful which sweetens the heart and makes the heart radiate sweetness and charm all around. The son queried – "What was that." The great Sage replied, "Have you not realised THAT hearing Which nothing remains unheard, meditating upon Which nothing else remains for meditation, comprehending Which everything in the universe becomes completely assimilated (येनाश्रुतं श्रुतं भवति, अमतं मतम्, अविज्ञातं विज्ञातमिति)? This appears as the basic postulate in the Vedānta Sūtra. Śwetaketu asked in wonder, "How is that possible ?" The father then explained to his son that just as by knowing fully a clod of earth, the basic elements of all earthenwares can be known, similarly by knowing Him all that

emanates from Him can also be known. The different objects made of earth are mere names and forms expressed in words; the only reality is earth. This is a jar, that a pot, this a plate and that a tumbler or a doll,. all these names and forms are evanescent, seen at this moment, non-existent in the next. When all these articles made of earth are reduced to powder, nothing remains to remind us of the jar or pot or plate or glass or doll; what remains then is simple earth. Names and forms are but wordy verbiage like vapourings in a delirium. Thus the only real substance in all objects made of gold may be analysed and known by observing any one of such articles. The name and form of all these articles of gold are only verbal appanages, hence imaginary and unreal. What is true is gold. As for example, the names,—necklace, armlet or bangles of gold etc. contain in themselves, no substance. They are mere word symbols and nothing else. Only the unwise or the ignorant attribute or assign permanence to these names and forms and consider these as discrete objects. The discerning mind observes that which is real or

basic in them (*i.e.* gold). When any person goes to a dealer in gold for selling those ornaments, the dealer would not even pause to look at the shape or name of the ornaments but would at once set himself to ascertain the weight of gold in them. The objective forms, *e.g.*, necklace, armlet, bangles etc., are unsubstantial, but what has real value is gold which is the cause of all of them. The cause is real underlying all the effects which are unreal and variable in endless ways. Consider the case of a man who would give his daughter in marriage and has bought a lump of gold weighing about 100 tolas for making ornaments. Does that lump of gold contain the ornaments? That lump might be taken to the Government Mint and converted into guineas and sovereigns or might be taken to a goldsmith for making a plate or some ornaments or images of various deities like Śiva, Ganeś or Gopal; even images of rats and monkeys, might be wrought out with it. Whatever is thus wrought out, there is no loss or depreciation in the material gold which continues to be the same in all cases. So names and forms are not essential or permanent

attributes of the gold-nugget. The same thing may be called by different words in different languages. What is known in English as "ring" will be known by the Bengali name Āṅgṭī to the Bengalees. Names are therefore no sure index or criterion for ascertaining the true essence of a substance. These are always variable and wordy. What is a bangle to-day, might be transformed into a ring to-morrow but the real substance remains the same; only the name will change. Therefore it follows that effect is variable but the cause only is real. Effects in the form of name and shape are attributed to gold, these are not the true or essential properties of gold.

To think of something as existing in a thing in which it really does not exist is known to Indian philosophers as 'Āropa' or 'Adhyāsa' (आरोपः वा अध्यासः) or assigning. It is also known as Vivarta (विवर्त्तः). Therefore the 'Āropa' of names and forms to gold articles ignoring the only reality in them, *i.e.*, gold, is only a case of 'Vivarta' "अतस्मिन् तज्ज्ञानम्". The ṛṣi again said that by observing a small article of iron like a nail-clipper the properties of all articles made of iron may

be known. The effects (or objects) of iron, *e.g.*, an axe or a spade are mere names, unreal words only, the real substance being Iron. By citing all these examples the ṛṣi demonstrated that effects are of no value and only the cause is real. Similarly the effect, *i.e.*, the world, this creation, is not the goal and what is real is the Final and True Cause of the creation. For expressing this idea of the real and the unreal, the words 'Sat' and 'Asat' are used in Sanskrit; hence it is stated there that the cause is real and the effect is unreal and if the cause can be reached, analysed, ascertained and known, nothing remains to be unknown in the effect.

Take for instance, the case of a man who has picked up a ring in the street. He will at once closely look at it himself to find out whether it is real gold or a mere tinsel. He may request others to examine it. The effect (*i.e.*, name and form) of the ring will not be the target of observation but the cause or its real substance. It may be made of gold or brass. If gold, it becomes valuable and if it turns out to be a mere brass tinsel it is thrown away. So all effects in the form of name and shape are unreal, the cause is the only

reality. So by knowing the Great Cause of the world, everything becomes known. Hence the injunction (आदेश:) runs, "Effect is unreal; Cause is the eternal basic Truth." Ādeśa derivatively means, आ समन्तात् दिशति निर्दिशति स्वरूपं य: that which completely indicates Truth. So Ādeśa can never mislead. So the injunction or Ādeśa has been accepted as an axiom in the Vedānta Sūtra. Parents and other superiors give true direction to their children; therefore their instructions are also said to be Ādeśas or commands.

Unable to grasp fully the idea that the visible world is but a mere verbal appanage or unreal nomenclature attributed to the Brahman as a Vivarta (विवर्त्त:), Śwetaketu said, "Please explain the idea and dilate it in all its bearings." The ṛṣi then said, सदेव सोम्य इदमग्र आसीद् एकमेवाद्वितीयम्, "O graceful one (youngman) ! 'Sat' (That) only existed before the creation of this visible world as the One without a Second, void of all variations, Whole, Entire and Undifferentiated." The mantra, quoted in Ṛk 10. 129. 2 (आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न पर: किञ्च न आस), also expresses and expounds this one essential

unity. There was no difference or differentiation as nothing existed except Himself. The word '*Sat*' is affirmative; it indicates the idea of pure existence. The word '*Asat*' (न सत्) Non-Est is negative and indicates non existence. The word 'इदम्' (this) indicates all that is near at hand, and thus subject to sense-impressions. The visible world itself is so; hence by the term 'इदं' this entire visible universe is indicated. अग्र, before, *i.e.*, before creation; 'Āsīt' (आसीत्) existed. By this term it does not imply that *sat* only existed before but not now or will not exist in future. It only indicates the state before creation. One (एकं) is one state, the same, free from all variations. It was everywhere the same with nothing to disturb its equilibrium or evenness (oneness). Nails, hair, bone and blood exist in the same body, yet they are distinct in form and function, but water in a glass is the same throughout whether at the surface or bottom; hence it is called एकरसः, of uniform composition. The Brahman is like that, one and the same everywhere. By the epithet without a second (अद्वितीयः) His omnipresence and infinite extensity is indicated,

just as the Brahman has been described in the Īśa Upaniṣada in the words, "स पर्यगात् शुक्रमकायमव्रणम् अस्नाविरं शुद्धमपापविद्धम्".

The expression that nothing else existed, means that nothing, *i.e.*, neither Prakṛti, nor Māyā nor Tamas nor any other subtle material existed or was attached to the Brahman like the finest film or thorn attaching itself to a piece of flesh. Brahman exists un-alloyed (शुद्ध) because Māyā vanishes like mist before Him and thus cannot impair His purity in the way in which dirt may settle unperceived on the skin and thereby pollute it or make it unclean. He is said to have no body, no arteries and no excrescence, blemish or flaw, *i.e.*, without a physical or causal body. The Śruti observes and indicates that Māyā does not exist like an excrescence in the Brahman, nor does it exist like an imaginary scare. Māyā also is non-existent. By the word 'Śukra,' perfect brightness (light) is indicated and it is pointed out that just as where there is light no darkness can prevail, so in the Brahman no Tamas or Māyā can subsist. Just as his essential Oneness has been indicated by the word 'asaṅga', *i.e.*, without a companion,

so here also the epithet 'One without a Second' has been used. Difference or diversity is of three kinds:—(1) variation in the same body स्वगत; (2) variation in the same genus, and सजातीय: (3) variation in different genera विजातीय:. Take, for instance, the case of a garden with a tank in it and closed on all sides by a brick-wall. In the garden there are various trees like Neem, Tamarind, Mango, Date-palm, Plantain, Apple, Fig, etc. Each of these trees has root, stem or trunk, branches, leaves, flowers and fruits. Now the differences of parts of the same tree, stem and root, leaves and fruits, etc. are known as variations in the same body (स्वगत:). The differences that exist between different trees like the Neem or Tamarind, etc. are known as variations in the same genus, while the differences that exist between the trees of the garden and the tank in the garden or the bricks in the garden-wall, are known as variations in different genera. By the saying that He was alone and without a second, it is established that neither Māyā, Jīva, the world nor any other object of any sort existed side by side with Him. The epithet '*sat*' indicates that which exists eternally without any

change and which is not even liable to any change. He who alone existed before is existing now and will exist in future ; the omnipresent and unchanging Reality cannot be said to undergo any change and as a matter of fact there has not been any change in Him. If so, wherefrom does this Māyā, Jīva and the world emerge ? It must be said that they do not really exist but are imagined to produce deceptive sense-impression of being actually present. There cannot be perfect equality or oneness in the world, as people find diversity all around ; yet in the midst of all this diversity He remains imperturbable and the same everywhere. Just as in a magical show many phenomena are demonstrated but in reality all are but illusions, similarly the world and the Jīvas in it are all illusory.

It may be asked, why should there be diversity in this world at all ? By careful analysis and investigation it has been established that disturbance of equilibrium of the three Guṇas (गुण), Sattwa, Rajas and Tamas, is the cause of this diverse creation; as soon as the equilibrium is restored, there comes final re-absorption or

universal dissolution. Variations of the 'Guṇas' lead to differences in intellect which in turn lead to differences of apperception-mass. It produces differences of opinion which has been transmitted from the first stage of creation. It is futile to expect evenness, the same way of thinking and the same identity in that which itself originated as a result of variation or unstableness. So there cannot be perfect and close equality, howsoever loudly the so-called reformers might clamour for it. Non-equality exists both in him who preaches this equality and also in them for whom this equality is so preached. The diversity or non-equality that is due to difference of intellect cannot be obliterated by mere preaching or proclamation. What one considers to be good is looked upon as vile by another just as eating fish or flesh is considered innocuous by some but is looked down upon as harmful and impure by others. What is considered as good by men in whom Tamas predominate will be judged as bad by those in whom Rajas prevail and what the man of Rajas will accept as the very best, a Sättwika man (a man in whom Sattva Guṇa predominates) will at once condemn.

People follow different lines on account of differences in their mental make-up ; रुचीनां वैचित्र्याद् ऋजुकुटिलनानापथजुषां means people take to various ways, straight or tortuous, according to peculiarities of their taste. For this reason also people declare वेदा विभिन्नाः स्मृतयो विभिन्ना नासौ मुनिर्यस्य मतं न भिन्नं The vedas indicate various paths, the Smṛtis (Law-Codes) suggest different methods of approach and no sage ever existed whose opinion did not differ from that of others. This is always true in all cases. For this reason it is found that different schools of thought existed even in the golden age of the Vedic times.

As many as six different systems of Buddhistic Philosophy originated in the Buddhist Period, each claiming to interpret truly the teachings and commands of the same Buddha, owing to their different levels of outlook. One of these was known as the Sautrāntik or the School of "Nonads." According to them, reality or existence has grown out of non-reality, non-existence or void For example, they argue that an earthen pot is produced after the lump of the potter's clay is destroyed ; shoots sprout up as the seed is consumed. Even this theory of "affirma-

tion originating from negation" or existence produced from non-existence is not a new point of speculation of the Buddhistic times. It is very ancient. It is known that this view or theory existed even in the Satyayuga, *i.e.*, the earliest period of Aryan thought. Arguments refuting this theory are contained in the Chhāndogya Śruti. As only one single Entity really existed before creation, the great sage Āruṇi, in order to sharpen the intellect of his disciple and to make it steady and more penetrating said, तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयम्। तस्मादसतः सज्जायत। (६।२।१) "According to some people non-existence or void alone existed before creation and *Sat* grew out of this void or *Asat*." Then the great sage proceeded to refute this assumption pointing out that *Sat* could not by its very nature, originate from *Asat* by focussing the attention of the disciple upon its improbability by the query, " How can it be possible for *Sat* to be produced from *Asat* ?"

The use of these two words, *Sat* and *Asat*, has given rise to different schools of Philosophy. Of these, the Saṅkhya theory, that actions resulting from *Sat* must also be *Sat*, is known as the theory

of "Satkāryavāda" (सत्कार्य्यवादः). It is also so admitted in the Yoga system of Patañjali. That all material objects produced from eternal atoms are transitory (*Asat*) is however the view-point of the Nyāya-Vaiśeṣika School. The theory is known as the Ārambhavāda (आरम्भवादः). The theory of the Sautrāntik Buddhists that *Sat* is produced from *Asat* is known as Śūnyavāda (शून्यवादः, the theory of the Void). It is found that the two words *Sat* and *Asat* have also various meanings. As for example, *Sat* sometimes means expressed or revealed in some form and *Asat* is not so, *i.e.*, formless. *Sat* also is affirmative while *Asat* is negative. *Sat* is true, *Asat* untrue. *Sat* is eternal and unchanging, *Asat* is variable and subject to decay. *Sat* is Brahman, the Supreme Being and *Asat* is Māyā, the illusory. This *Asat* is referred to in Hindu philosophical literature variously as Māyā, Tamas, Avidyā, Mūlā, Primary Prakṛti, the Avyaktā, Anna, Prayati, Swadhā, Avyākṛtā, Diti, etc. It is not possible for *Asat* to grow out of *Sat* or *vice versa* nor is it possible for *Sat* to grow out of *Sat*, or *Asat* to be produced from *Asat*. It is, therefore, that the

great sage points out the impossibility by the query "How can it be possible?" The implication is that it is not possible. That which is not existent in any subtle or latent form in one thing cannot be produced from that thing. As for example, oil exists in a latent form in mustard or *til* seed, therefore oil is obtained by pressing those seeds but however pressed they might be, small stone chips can never be made to yield oil because oil is not latent in them. Green cocoanuts in their earliest stage contain only milk but can it be said that cocoanut pulp or the hard substance of cocoanut itself does not exist in it in a latent form? However small the Banyan seed might be, it contains in a latent form, all the possibilities of the Banyan tree with its roots and trunk, its branches and foliage; so it is only possible that the Banyan tree can grow out of the seed. An earthen pot is made not from non-earth but from earth, and the lump of clay has only changed its form into an earthen pot. its composition as earth has not been destroyed. Sprouts come out not by destroying the seed but the seed is transformed into the shoot. If the seed is fried over fire then

the potency of the seed will be destroyed and the springing up of shoots will not be possible from it. *Sat* and *Asat* (*i.e.*, *Sat* and *Non-Sat*) do not and cannot exist together just as light and darkness cannot both remain together at one and the same place. Therefore it is not possible for *Asat* to grow out of *Sat* or for *Asat* to grow out of *Sat*.

To indicate the nature of *Sat* and *Asat* Lord Kṛṣṇa has said in the Gītā, (2.16) "नासतो विद्यते भावो नाभावो विद्यते सतः" *Asat* has no existence and *Sat* is not liable to decay. Even *Sat* itself cannot originate from *Sat* because that which has beginning must also have an end; birth must be followed by death. Then, secondly, production means transformation and so in order to produce from itself *Sat* must have to undergo a transformation. But *Sat* is unchanging, unchangeable, eternal and always the same. At no time can there be any growth or decay in *Sat* nor does *Sat* at any time undergo destruction. Similarly *Asat* is always negation and so from it there can be no production; an object must have a previous existence or substance. How can there be any origin of a thing from what has no existence ? Hence by the

very expression, 'How can *Sat* originate from *Asat* ?', the sage has refuted all other theories. Some persons may think that as the theory that *Sat* grew out of *Asat* is of Buddhistic origin, there fore the Chhandogya Upaniṣad must be posterior to or contemporaneous with the Buddhist Period. They should however remember that though Buddhism rejected some portions of the Vedas yet it stands on the Vedas and has grown out of Vedic truths. Lord Buddha preached his religion in India not after learning the doctrines he preached in a country outside Bhāratvarṣa. He preached and wrote from what was existing in the country from before. His doctrines and theories are found in the Vedas as taught and venerated in Bhārata itself. His theory is taken from the Vedas. Just as his doctrines of Ahiṅsā (non-violence), the importance of Brahmacharyya or self-control, and also the efficacy of meditation and communion, have been taken from the Vedas, so also has the theory of *Asat* or the doctrine of non-existence or nothingness been taken from the same source, *i.e.*, the Vedas.

Of Ṛk 10.72.3 Lokya Bṛhaspati is the seer or ṛṣi.

In the Mantra occur the words "असतः सदजायत", *Sat* originated from *Asat*. The Chārvāka or Lokāyata School of Philosophy has originated from this Lokya Bṛhaspati. Similär expressions and sayings are found in books like the Mahābhārata, though the term *Asat* has been used in that connection to mean unexpressed or formless. As for example in the Śruti it is found that air is produced from space (Ākāśa) but space is formless, unexpressible, and intangible. Though the term had originally that meaning, yet by a twisted interpretation the theory that *Sat* has originated from *Asat* started later. Though the theory of non-dualism (Monism) is of Vedic origin and though it has been developed and extended by Bädarāyaṇa, Gauḍapāda and others, yet this Adwaita theory (the theory of Monism) has become known as the view of Āchāryya Śaṅkara who flourished in a later period.

After the above-mentioned discussion with his son, the great sage Āruṇi said, ' "तदैक्षत बहुस्यां प्रजायेयेति" (छा. ६।२।२), The Brahma willed that He would be many and created His progeny.' In Ṛk 10.129.4 also occurs "कामस्तदग्रे समवर्तताधि मनसो रेतः

प्रथमं यदासीत्". 'At first there was a will to multiply and then the creation started, and that *Sat* created energy so as to produce the world with all its myriads of beings.' By this, the Saṅkhya theory of Prakṛti being the creator, is refuted. In the Taittiriya also we find एतस्मादात्मन आकाश: सम्भूत: । आकाशात् वायु: । वायोरग्नि: । अग्नेराप: । अद्भ्य: पृथिवी । (२।१।३) 'From that energy was produced ether, from ether air, from air fire, from fire water, and from water was created food or the active principle of the earth.' Here the two formless elements—ether and air have been included and merged in Energy and the process of creation has been so described. Just as the ethereal body is said to consist of seventeen components, *e.g*, the five principles of life, the five organs of sense, the five organs of activity and the mental faculties of manas and buddhi, (though the mental faculties function in four directions and the ethereal body should properly be described as consisting of nineteen and not seventeen an suggested before, yet, in popular language volition includes conception and the consciousness of self-hood), similarly the ṛṣi started to describe the process of creation

with objects having name and form only, considering the lead of the disciple's intellectual faculties. In 10.129 Sūkta of the Ṛgveda there is a reference to mental or ethereal creation. Here also the great sage Āruṇi refers first to the creation of the five elements, and next of the fine or ethereal body interpenetrated by the *Sat* in the form of Jīva, and only after this, he describes the creation of the visible universe or the Viraṭ. "अनेन जीवेन आत्मना अनुप्रविश्य नामरूपे व्याकरोत्". Then the ṛṣi narrates how with various combinations of the five subtle primary elements, (according to some, three such elements) the gross material elements have been evolved. The process of analysis is known as the process of Tribṛt or Pañcikaraṇa ' *i.e.*, resolution into three or five as the case might be. Below is shown a table of the different combinations :—

Tribṛtkaraṇa :—

Element of pure fire		Element of pure water		Element of pure earth		Gross material
$\frac{1}{2}$	+	$\frac{1}{4}$	+	$\frac{1}{4}$	=	1 Fire
$\frac{1}{4}$	+	$\frac{1}{2}$	+	$\frac{1}{4}$	=	1 Water
$\frac{1}{4}$	+	$\frac{1}{4}$	+	$\frac{1}{2}$	=	1 Earth.

In the process of the five-fold combination each gross material element contains different subtle elements in the following manner :—

Space or Ether	Air	Energy or Fire	Water	Earth		The five-fold combination.
$\frac{1}{2}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	=	1 Space
$\frac{1}{8}$	$\frac{1}{2}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	=	1 Air
$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{2}$	$\frac{1}{8}$	$\frac{1}{8}$	=	Energy (fire)
$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{2}$	$\frac{1}{8}$	=	Water
$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{2}$	=	Earth

Then the great sage brought home to his disciple this lesson by citing the example of Tribṛt Karaṇ. In fire there are three parts :—(1) the red glare that we see in fire is due to the element of heat or energy in it, (2) the white glow is due to water in it and (3) the black jet in the flame belongs to the element of earth in it. If each of these three constituent elements is somehow removed, fire loses its identity. In the same way, the Sun, the Moon, etc., also are composed of three primary elements; when these are analysed and separated, the Sun or the Moon, etc., also ceases to have any separate entity. All these, the Sun, the

Moon, fire, etc., are mere illusory products of name and form. In reality they have no substance. The five primary elements are their cause and hence as cause, they are the true realities. Cause is real, effect is not so. Earth is non-existent as an effect but is real as a cause. Water produces earth, therefore, water is real as a cause, water is produced by fire, therefore fire or electric energy is a reality as a cause. Water here is effect and as such non-real. Heat or energy is an effect and as such non-real. Air is the cause and so real. Air is produced from space, therefore, air is unreal here and space as its cause is real. God produces space, therefore, space as effect is unreal and He alone as the final cause is the only reality. This reality of the effect when it becomes the cause of another is known as relative or comparative reality. The ṛṣi said that this process was known to the ancient sages and handed down by spiritual preceptors to their devout disciples who in their turn imparted this knowledge to their own disciples and so on. Therefore it is quite clear that this was not merely known to the ṛṣi's contemporaries but had been known in the Vedic times also. And because they knew this process, therefore, nobody could name before them any new object which was

not composed of the said five subtle primary elements.

Then the great sage proceeded to assert in connection with the nature and preservation of gross material body, that *manas*, the organ of thinking, depends on food, life depends on water, vocality depends on *tejas*. Rice after being eaten is digested through the heat in the stomach and finally different component parts of food go to nourish the different parts of the body. Some go to form hair and nails, some produce fat, some nourish skin, flesh, bone, and marrow and some are converted into seminal fluid. The ṛṣi said that the solid part of digested food is again separated into three parts. The coarse portion is eliminated as stool, the less coarse portion is transformed into flesh and the finest portion goes towards the nourishment of mind. The crude watery portion of food gets out as sweat and urine, the less coarse portion forms blood and plasma, and the finest portion helps the rhythm of life. Energy in the form of heat calories produced from food, when eaten, goes to form bone with the coarsest part, marrow with the less coarse one and the finest element goes to strengthen voice or articulation. The ṛṣi did not discuss about other elements for the sake of brevity.

That the subtle force '*manan*' (thinking) is nourished by gross food, could not be accepted without demur by the disciple, and hence the ṛṣi ordered him to abstain from food for a fortnight but only to live on water. When the disciple did as he was bidden to do, the ṛṣi called him to his presence and asked him to recite and quote some specified *mantra* from the Veda which he had committed to memory before. Thereupon the disciple said that his memory and voice were both failing him. Then the riṣi asked him to take some food. After the disciple had eaten some food for a few days, it was found that he could repeat the desired Vedic Text. Then the ṛṣi pointed out that on account of the lack of food there could not be any nourishment of his powers of memory and speech. Memory is a function of mind and it is stimulated by taking food which nourishes the mind. As the disciple took plenty of water during the time of his fast he had managed merely to be alive but with food and drink which produced heat calories, he could recover his articulation. So it was proved and demonstrated that mind also is a material object and is nurtured and nourished with food.

Now-a-days it is found that with the application

of chloroform which causes the mind not to function, that mind is really a material object susceptible to material stimulus. Because the ethereal body is material, like the gross material body it is non-conscious and inert. It also has no connotation of its own. In order to demonstrate that the Jīva-consciousness exists pervading the gross material body as well as the fine spiritual or ethereal body, the ṛṣi asked his disciple to concentrate upon what goes on in the mind during profound slumber. One sleeps or स्वपिति. It means "स्वं अपि इतो गतो भवति", *i.e.*, one finally merges into or rests upon one's own reality, the Ātman. He enjoys bliss. It is on this account the Puruṣa becoming oblivious of all worldly sorrows, enjoys His Divine Bliss by resting on or clinging to his own finest element *i.e.*, आनन्दमयः कोषः or inmost core of Joy, inherent in him. Because the enjoyment of Bliss is enveloped in Tamas, the unreal, at that time, the person (Puruṣa), on awakening from sleep, says that he does not know any thing. Owing to this ignorance, due to Tamas, even lions and tigers and other lower animals continue to think, after being awake, in the old terms of their sense-impressions forgetting the true state of

Bliss, in which they were submerged during sleep, when even their own self-sense had not been functioning. All states of grief due to the loss of a son, or of some material possessions, vanish at that time. Such a state of perfect bliss, without any sense of grief whatsoever, may occur even in one's waking hours. That state is known as the state of *Dhyāna Samādhi* (ध्यानसमाधि) which means mental concentration and poise.

After this the ṛṣi went on to demonstrate what is meant by '*Sat*' with the help of the terms 'Aśanāyā' and thirst by explaining the significance of these terms. 'Aśa' means eating and 'Nāyā' stands for Nāyak or that which leads or moves. So 'Aśanāyā' is that which moves the eaten food. When dry food is eaten by people, it sticks to the throat; people force it down with water, therefore, the energy of water here leads food down the throat. Therefore water is known as Aśanāyā. When somebody drinks water being very much athirst, it mixes with the food and moves down the throat and passes into circulation through the whole system and is finally forced out by this energy in the form of sweat. So energy here moves water down and is known as Udanya. Effect follows

cause and is directed by it. That from which a thing originates is known as its cause. At the time of final dissolution, all effects are merged in the final cause. According to the process of creation traced by the Taittiriya as stated before, the process of determination or tracing of effects from cause and so on is known as '*anuloma*' (अनुलोम) or downward course, whereas its opposite (reverse), *i.e.*, going back from effect to cause is known as '*biloma*' (विलोम) or upward course. Rice (food) is the effect of its cause water, therefore, food finally merges in water ;—so water merges in energy (heat) which is again merged in air and which in its turn merges in space and finally this space is absorbed in the Supreme Lord—the Final or Ultimate Cause of everything. Here following the process of creation '*Tejas*' (energy or heat) is said to merge in the *Paramadevatā*—the Supreme Being. So That which is the Final Cause of this '*Tejas*' or energy is *Sat*. Therefore '*Sat*' is the root of all (सन्मूलं). *Sat* is *Mûla* or origin of all. When the effect is merged in the cause it is the latter which only remains ; so at the time of the final dissolution of the world, *Sat* which is the only cause of the univese, remains. That is the true Reality. The world which is the manifested result of that cause

is transitory and so illusory. The human body also is such an effect and its cause also is that same *Sat*. In reality the universe, like the lump of the human body, is also an effect. In trying to trace its ultimate cause the same *Sat* which is the universal cause, is determined to be its cause. '*Satmûlam*' means *Sat* is the root cause of all. Therefore the ṛṣi said—O *Śwetaketu*, the Consciousness that sustains you is the same *Sat*. O *Śwetaketu*, Thou art That (तत् त्वम् असि) or "That Thou Art."

Though the term *Tat* is used in the Ist case ending, yet some exponents use it in the possessive case, *i.e.*, in the 6th case ending; and so explain the whole thing as His Thou Art—तस्य त्वम् असि—Thou art His—*i.e.*, You belong to Him who is the Master and thou art His servant. *Tat* always indicates the *Sat* which is not perceptible to our physical senses. *Twam* refers to the ego or person. The Ego exists in every object. This Ego is the Ātman. Asi (असि) means 'are'. So *Tat Twam Asi* literally means '*That Thou art*.' By this the ṛṣi establishes the identity (Unity) of *Jīva* and *Paramātmā* just as paddy and rice are really the same thing but are differently expressed on account of different nomenclature.

Accordingly, by this argument the Sañkhya theory of separate Ātman in separate bodies is refuted and negatived. Thus it will be seen that the Sañkhya theory is not strictly in accordance with the Vedic ideas. Regarding this unity and identity, the ṛṣi has said that just as the bee gathers honey from different flowers and stores up all this honey in the same hive, but after it has been so stocked, it is not possible to differentiate the honey as obtained from separate flowers because the honey gathered from different sources form one indivisible honey substance, exactly in the same way the Atman is one and indivisible—and seems to be different on account of the different bodies in which it is clothed. Conciousness is the same everywhere. So That art Thou, O Śwetaketu.

Some say that *Tat* stands for Hiraṇyagarbha and *Twam* stands for Jīva. But even then there is no bar to the establishment of identity between Jīva and the Brahman. In the pure essence of Māyā the Brahman is known as Hiraṇyagarbha and in the impure state of Māyā the Brahman is called Jīva. Take for instance, the case of a chimney of a lamp, which has not been cleaned for a long time. It is so much covered over with soot-deposit that light coming through it becomes very

faint. When half of the chimney is cleaned, light through that part would enable one to read a letter but the light from the other half would hardly be sufficient for the purpose. The source of light is the same but the light, coming through a dark medium, loses much of its lustre. In the same way the Atmā in the state of Hiranyagarbha is full of great power whereas in the state of Jīva its energy is much restricted. Again suppose one person would like to kindle a smoking-cake from the flame of the lamp, he would find on both sides of the chimney an equal obstruction. If the chimney is removed the light of the lamp and the heating power of the flame will both be easily available. This differentiating factor or condition may be illustrated in another way. Take a lump of gold having an alloy of silver and another having an alloy of copper in equal proportion. When the alloy is eliminated, the two lumps of gold will be exactly the same and gold in both the lumps will be prefectly pure. In this way *Twam* and *Tat* are made perfect and pure. In order to understand the significance of the term, उपाधि (Upādhi) or attribute, an illustrative instance is cited by the phrase, सोऽयं देवदत्तः—That Devadatta is this one,—which figures largely in the Vedanta terminology.

In Benares there was a king named Devadatta. Two persons had seen this Devadatta at Benares clad in his kingly robes. After some time King Devadatta abdicated his throne in favour of his son and began to live in a forest hut as a recluse. One day while these two men found the recluse Devadatta outside the cottage, besmeared with ashes and with clotted hair, not recognising him one of them asked his companion as to who the recluse might be. Then the other person replied "सोऽयं देवदत्तः".—that Devadatta is this one. Here Devadatta refers to the same human body after being divested of both the royal robes, as well as of clotted hair and ashes of the recluse. For different attributes and in different conditions the same body appeared to be different. The ṛṣi again asserts that the water of the sea is transformed into vapour by contact with the rays of the sun, and then from the vapoury clouds torrents of rain descend on hillsides forming many streamlets from different slopes of the hills, which mingle together to produce rivers under different names like the Ganges, the Indus, the Saraswati, and the Jamuna. These finally fall into the sea where their various names and forms disappear totally. By reaching the sea, they lose their identity and become merged into

the sea itself. The special characteristics of the rivers exist no more; that is to say, the sweetness of water, the nature of the banks, the eddies, the murmuring ripples, etc., all are lost. Similarly, associated with the attributes arising from Karma, the Ātman is known as having different names and forms such as the Īśwara, the Hiraṇyagarbha, the Virāṭa, the Viśwa (the world), the Taijasa and the Prāgña, etc. Then, again, in their gross material aspects, names and forms like Devas, Yakṣas, Nara (Men) and Gandharva, or lion, tiger, insects, etc., are assumed and applied. With the withdrawal of the 'Upadhi',—all distinctions of names and forms also disappear and merge in the Supreme Being, the *Paramātmā*. In the above instance the clouds represent the ethereal Hiraṇyagarbha, while the rivers take the place of the Jīva. Then the ṛṣi goes on to prove the presence of the Ātman even in the immovable stones and plants, etc., and thus establishes the omnipresence of the Ātman. When any particular branch of a tree fails to draw its sap the whole tree does not wither but only that particular branch does so—when all the branches wither away the entire tree dies but the seed does not lose its vitality, and so the Jīva continues to live on.

Then the ṛṣi demonstrates the minuteness of the Ātman from the example of the banyan seed. In a tiny little seed of the banyan tree the mighty banyan,—the lord of the forest—exists in embryo and out of this tiny seed it emerges into a towering shape. From this, the two chief characteristics of the Brahman are pointed out. He is the tiniest of the tiny and the mightiest of the mighty at the same time—(अणोरणीयान् महतो महीयान्). The ṛṣi also tells his disciple that without *Śraddhā* (a reverential approach to the realisation of these subtle truths) a proper appreciation of them cannot be possible. गुरुवेदान्तवाक्येषु विश्वासः श्रद्धा, 'Śraddhā or absolute reverence originates from implicit faith in the words of the spiritual guide and in the truths of the Vedānta.'

In order to explain the all-prevading character and minuteness of the Ātman, the great Sage asks his disciple to fetch a glass of water and a lump of rock-salt. The disciple is asked to drop the lump of rock-salt into the glass of water and bring it for observation next day. Next day the disciple was asked to bring out that lump of salt from water in the glass but he finds it missing. The Guru then asks him to make his ceremonial ablution with that water. When the disciple replied that

water tastes saline. Then the ṛṣi tells him that the lump of salt had been dissolved in the glass of water and has spread over the whole of the water down to the minutest particles in the solution. The preceptor thus impresses upon the mind of the disciple by saying that exactly in the same way the Omnipresent Ātman lies prevading over his entire body through and through as well as through all objects, "That Thou art, O Śwetaketu." (तत्त्वमसि श्वेतकेतो).

The ṛṣi again says—"Suppose some bandits coveting the wealth of an inhabitant of Gandhara, way-lay him and fastening his eyes with folds of cloth take him to a forest in a distant land and leave him there after robbing him of all that he had. The poor victim will of course cry aloud in the hope that some kind-hearted men would hear his cries and out of pity would enter the jungle, unfasten the bandage over his eyes and would give him directions for proceeding towards his own country, Gāndhāra. Then only would this man be able to reach Gandhara."—Similarly, the Jīva is tied closely to a wordly life with chains of Māyā and desires and with eyes heavily bandaged with the folds of darkness or ignorance. If he bewails sincerely to be rid of these chains, the ever-sym-

pathetic, ever-watchful Guru would surely turn up and point out to him the ways of deliverance from the worldly bondage. By following his directions through constant practice the Jiva reaches that blissful state of Viṣṇu, तद् विष्णोः परमं पदं. In this manner the disciple is taught that true knowledge cannot be had except with the assistance and help from the Guru.

"तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।
शाब्दे पारे च निष्णातं ब्रह्मण्युपशमाश्रयम् ।"
श्रीमद्भागवते, ११।३।२१ ।

'One who is eager to know the highest Truth and the supreme Good, should seek guidance from an Achārya or Guru who has mastered the knowledge of the Vedas and has realised the Ātman.' The sage has asserted that without the help of the Guru, concentration on the Divine is not possible.

The great sage next describes the condition of the final dissolution of the body, *i.e.*,—Pralaya. At the approach of the last moment of a patient, his senses and sense-perceptions begin to fail. In order to ascertain the degree of this failure the relatives at his bed side eagerly ask him whether he could recognise this or that person. At first he answers in the affirmative. Then when his voice

fails him he cannot say anything ; his voice merges in the mind and he then merely nods. Then the mind itself merges in life, then he would merely breathe but would not be able even to nod. Next, life itself would merge in the "Universal Life" (परदेवता) the *Paradevatā*. Then the relatives would feel the warmth of his body. *Tejas* or heat is the last sign of life; therefore, after the loss of *Tejas* (or Heat) they would declare that all was over and life was now extinct. Similarly an enquirer after spiritual truth would draw away all his sense-organs inwards from the affairs of the world and concentrate them on his mind. Later on he merges his mind in the spirit of life (as the Brahman), then even this life is merged in *Paramātman* or *Para Brahman*. At last the person who has thus got the realisation of the Brahman in all his being would himself become Brahman (ब्रह्मविद् ब्रह्मैव भवति).

After this the great Sage says that in ancient times on the report of a case of theft, the officers of the state would arrest a man on suspicion. If there was no evidence against him, then in order to find out whether the arrested man was really the thief, the latter was required to hold in his hand a red-hot axe. If it was found that there was

no blisters on the palm, he was set at liberty on the presumption that Providence had declared for his innocence. In the case of blisters, the man was punished. By citing this example the ṛṣi teaches his disciple that a person who seeks after truth is not tormented by the flames of worldly life but obtains salvation through the grace of the Guru. Śvetaketu himself also got his salvation when he realised, through the grace of his Guru, his own essential nature. It has been stated before that the term त्वं (Twam) has been used in the 2nd Person as अहं (Aham) (ego, myself), and the fact that the Ātman is the Aham (ego) has been ordained to Nārada by Bhagawan Sanat Kumār, and has been so described in the 7th chapter of the Chhāndogya Upaniṣad.

Nārada, even after completing the study of all the eighteen different branches of learning including the Vedas,—Ṛk, Sāma and Yajus etc., was being tossed unceasingly by the uncertain currents of worldly life. In order to escape from the tribulation he sought the protection of Sanat Kumār. To quicken the keenness of the disciple's intellect, Sanat Kumār, asked Nārada to worship as Brahman each of the following entities, one after another, each one following being more and more

subtle and basic than the one preceding it :— (छान्दोग्य उपनिषत् ७।१—७।२६) Name (नाम), Spoken word (वाक्), Mind (मन:), Purpose (संकल्प:), Anticipation in the light of past experience (चित्तं), Meditation (ध्यानं), Appreciation of Meaning (विज्ञानं), Energy,—physical and mental (बलं), Food (अन्नं), Drinks (आप:), Heat (तेज:), Space (आकाश:), Memory (स्मर:), Hope (आशा), Life-forces (प्राणा:), Truth (सत्यं), Reasoning (मननं), Reverence (श्रद्धा), Devotion (निष्ठा), Concentration of all mind-powers (एकाग्रता), Happiness (सुखं), Bliss Supreme (भूमा). In this way Nārada is led to discover what constitutes real happiness.

Happiness which is limited, isolated or restricted, is, by its very nature, transitory and hence liable to death or decay but the Bliss which is known as the Bhūmā (भूमा), is fundamental and whole, infinite, all-pervasive, and eternal.

The distinction between the Two types of happiness is described thus (Chh. U. VII. 25) :—

यत्र नान्यत् पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत् पश्यत्यन्यच्छृणोति अन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगव: कस्मिन् प्रतिष्ठित इति स्वे महिम्नि यदिवा न महिम्नीति ।

In the state of Supreme Bliss (भूमा) one's

eyes, ears and mind cease to function, but when one sees, hears and feels, the happiness becomes restricted (अल्पम्) and hence is subject to change and decay. Supreme Bliss is immortal, whereas the happiness derived through senses is transitory. The basis of Bhūmā, broadly speaking, is its own power and glory or in the spiritual aspect, it has no basis.

An idea of this difference between limited happiness (अल्पम्) and the limitless (भूमा) can be faintly realised from a man's condition in profound slumber. After a deep slumber a man generally says that he has slept very happily. If the happiness he had felt in profound sleep was intense and very great, then what sort of happiness is lesser in intensity? Evidently he means that the state of happiness in deep sleep is much more profound than the happiness felt in dreams which arouse mixed feelings, with the elements of fear and pain.

It can be argued, therefore, that happiness felt in our waking hours also are limited because in the midst of our deep joys there always are some elements of want or grief. Thus all pleasures during wakefulness are limited in extent with a tinge of insatiety. But the state of happiness felt in the profoundest slumber is indeed a very great pleasure

because, in that state, a person is oblivious of every stimulus, with no functioning of the physical sense-organs. Left to one's own self, to his own ego, without any external or internal stimulation, alone and without any desire, the person feels that he was in a state of inexpressible ecstatic happiness which had not the slightest tinge of disappointment or desire. 'Desire' or 'attachment' is the cause of all grief. 'Bhūmā' is the blissful Experience which makes one forget all about his surroundings and lose himself altogether in a sea of ecstatic, spritual trance.

According to the rules of grammar, the term 'Bhūmā' is obtained by adding the suffix *manaṭ* (मनट्) to the word *Bṛhat* (big or great). But the meaning of the term 'Bhūmā' is that all-absorbing experience in which the sense of this and other worlds (भूर्भुवःस्वः) disappears and the ego or Ātman gets beyond the idea of space or time and expands itself in perfect spritual communion (*samādhi*) and blissful absorption.

It is stated before that when Nārada wanted to know on what foundation Bhūmā rests, Sanatkumār told him that Bhūma is a self-sufficing entity, prime cause of all existences, out of whom these emanate, flourish and into whom they merge finally. He exists everywhere—It is He

(सः) that is below and that is above, behind and in front, in the south and in the north. He is everything that one can see or imagine. He may also be said to be my own Ego (अहं) and so I am That which spreads over all directions and transcends everything. He is the Ātman (आत्मादेशः). He who sees this Ātman everywhere and in everything—the same undivided and indivisible Ātman—he who feels like this,—contemplates upon this and actually realises this,—gets Supreme Joy in himself; he sports with his own self and finds companionship in his own ego and is rapt in his own ecstasy. He is his own lord and acquires what may be called the true dominion. He can be in all the 'lokas' (worlds) and get what he wants. "न पश्यो मृत्युं पश्यति न रोगं नोतदुःखताम्। सर्व्वं ह पश्यः पश्यति सर्व्वमाप्नोति सर्व्वशः॥ (छा. उ. ७. २६. २)

And he who does not know and cannot realise this, comes under the sway of others, *i.e.*, becomes the slave of Prakṛti. The state which such a person attains is perishable and his desires are not fulfilled.

The great sage Yājñavalkya being interrogated by Uddālaka Āruṇi, describes in the Bṛhad Āraṇyaka Upaniṣad the nature of Ātman thus:—एष त

आत्माऽन्तर्याम्यमृतोऽदृष्टो द्रष्टाऽश्रुतः श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्माऽन्तर्याम्यमृतोऽतोऽन्य-दार्त्तम्। (बृ. आ. ६. ७. २३.) This is the Eternal Ātman from whom nothing is hidden even in the innermost heart of men. Himself not being visible He sees, being Himself beyond the reach of our ears He hears, Himself being beyond the reach of our mind He thinks, being Himself beyond our comprehension He knows;—there is no other seer different from Him, no other hearer and no other thinker either. Hence He is the only in-dwelling, eternal Presence; everything else being unreal and illusory—He is omniscient. He is the Ātman that resides in the heart of all, controlling and sustaining the forces of life, वायुर्वै गौतम तत्सूत्रं वायुना वै सूत्रेण अयं च लोकः परश्च लोकः सर्व्वाणि च भूतानि संदृब्धानि भवन्ति (बृ. आ. ३. ७. २.)—O Gautama, this All-Pervading Ātman as Vāyu is the connecting link that holds with a thread as it were, this and the other worlds together, with all they sustain. The Hiraṇyagarbha pervades everything as the supreme basic life. He is the Ātman that is eternal (अमृतम्). His characteristics are, as stated above, these:—"Being beyond the range of the sense of vision, He visualises all;

from beyond the reach of hearing, He hears all; from beyond the mental horizon He controls all mental functions; though He cannot be realised through reasoning, reflection, imgination, and meditation, He directs all the avenues of thought. For this reason, there cannot be any seer, hearer, mentor or knower other than the Ātman. He knows the innermost heart. He is immortal and all the rest is unreal (Asat). He who is the seer in everybody, is also the hearer, thinker and the knower.

This can be realised even from the common parlance of ordinary people. When a person says, "In my young age I heard of Calcutta and thought of coming to Calcutta to see it. Now to-day, after seeing the city I have known what it is like." Here in connection with Calcutta, the person is himself the hearer, the wisher, the seer, as well as the knower. The organs of sense are but instruments for achieving his purpose. When a person sees with his own eyes through a pair of spectacles, both the spectacles and the eyes are the instruments of his vision. Similarly, one hears with the ears,—the ears themselves do not and cannot hear. He is the master of all his sensory activities and is himself the subject who predicates with all the organs of sense. As some persons keep two

separate pairs of spectacles for near and distant vision, the Ātman—the embodied Spirit—has got different physical organs for different purposes.

In 3.8 of the Bṛhad Āraṇyaka, in answering Gārgī's question the great sage, Yājṇavalkya says: एतद् वै तद् अक्षरं गार्गी ब्राह्मणा अभिवदन्ति ; अस्थूलमनणु-ह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवायुनाकाशमसङ्गमरस-मगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्त-रमबाह्यं न तदश्नाति किञ्चन न तदश्नाति कश्चन।
That is the indestructible Being, O, Gārgī, about whom the sages say that He is not bulky,—not atomic, not short, not long, not red, not greasy, not dusky, not dark, neither gaseous nor etherial; alone, without taste or smell;—having neither eyes nor ears—nor voice nor mind; He possesses neither heat, nor breath, nor mouth; He is without any measures, devoid of inside or outside; neither does He eat any one, nor does any one eat Him."—Eliminating all things by these negatives, what remains is He—The Ātman (the embodied Spirit).

In the Yājñavalkya-Kahola (the son of Kauṣītaki) Dialogue has been briefly described the process of spiritual practice which one should follow if one would like to know and realise the Ātman.—एतं वै

तम् आत्मानं विदित्वा ब्राह्मणा: पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थाय अथ भिक्षाचर्य्यं चरन्ति।...तस्माद् ब्राह्मण: पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्य अथ मुनि:। अमौनं च मौनं च निर्विद्य अथ ब्राह्मण:। स ब्राह्मण: केन स्याद् येन स्यात् तेन ईदृश एव अतोऽन्यद् आर्त्तम्। (बृ. आ. ३।५।१).

Knowing the Ātman, the sages should renounce the craving for wife and children, the hankering after property and power, prosperity and wealth, and also the desire for honour and preferment in this or the other world and adopt the life of the recluse. Then having mastered the knowledge of the Ātman from the Guru and the Śāstras they should desire to pass their days with the strength of that knowledge and self-realisation. By these they should dwell on the plane of divine concentration. Having explored the region of divine thought and beyond, they should reach the status of Brāhman. How does he then disport himself? Now whatever he does he remains the same (Brahman) Himself. The virtue of the Brahman is alone imperishable. All else are illusory.

In 4.4. of the discourse between Janaka and Yājñavalkya we find the following :—

स वा एष महान् अज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदयआकाशः तस्मिन् शेते सर्व्वस्य वशी सर्व्वस्य ईशानः सर्व्वस्याधिपतिः स न साधुना कर्म्मणा भूयान्नोएव असाधुना कनीयान् एष सर्व्वेश्वर एष भूताधिपतिः एष भूतपाल एष सेतुर्विधरण एषां लोकानां असम्भेदाय तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा अनाशकेन एत-मेव विदित्वा मुनिर्भवति। एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति। एतद्ध स्म वै तत् पूर्व्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति। ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थाय अथ भिक्षाचर्यं चरन्ति।...स एष नेति नेति आत्मा अगृह्यो नहि गृह्यते अशीर्य्यो नहि शीर्य्यते असङ्गो नहि सज्यते असितो न व्यथते न रिष्यते एतमुहैव एते न तरत इति अतः पापम् अकरवम् इति अतः कल्याणम् अकरवम् इति उभे उ हैवैष एते तरति। नैनं कृताकृते तपतः॥ २२॥

तदेतदृचा अभ्युक्तम्—

एष नित्यो महिमा ब्राह्मणस्य
न वर्धते कर्म्मणा नो कनीयान्।
तस्यैव स्यात् पदवित् तं विदित्वा
न लिप्यते कर्म्मणा पापकेन। इति।

तस्माद् एवंवित् शान्तो दान्त उपरतः तितिक्षुः समाहितो

भूत्वा आत्मनि एव आत्मानं पश्यति सर्व्वमात्मानं पश्यति नैनं पाप्मा तरति सर्व्वं पाप्मानं तरति नैनं पाप्मा तपति सर्व्वं पाप्मानं तपति विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति एष ब्रह्मलोकः सम्राड़ेनं प्रापितोऽसि इति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान् ददामि मां चापि सह दास्याय इति ॥ २३ ॥ स वा एष महान् अज आत्मा अजरोऽमरोऽमृतोऽभयो ब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

"The great Ātman is sublime and without beginning. He is omniscience and He illumines the senses and life; He pervades and fills the space of our innermost heart; He subdues or charms all, directs or controls all; He is the master of all; He does not augment with good deeds nor does He diminish with evil ones. He is the Lord—the Īśwara of all this creation and all created beings. He sustaineth all. He is like a bridge which keeps the identity of each world in tact though they naturally differ from one another. It is He whom the Brāhmaṇas crave to know and realise by the chanting and study of the Vedas, by charity and by sacrifice' The Brāhmaṇas observe silence to appreciate His presence and become absorbed in His contemplation. For His sake the religious

mendicant takes to a life of wandering. For the sake of Him, the only goal of life, the ancient sages disliked having progeny and always lived like a Brahmachāri. They elevated their mind higher than the level of all desires for offspring, for wealth and fame and chose to eke out their living from the free gifts of people. All such desires are of the same order.

" Ātman is He who remains finally after the elimination of all phenomena by negatives,—not this—not this, and not even that, etc. The Brahman alone exists, the One essential abiding Reality. He is not susceptible to nor realised by our physical senses. He does not shrink because he is changeless ; He has no attachment, nothing can contaminate Him. Because He is ever free and without restraint, therefore nothing can cause Him pain or damage. Because He is ever-abiding and eternal, He can never have an end. The deeds of virtue or vice cannot touch a man who has realised his true self. Such a one stands above all cogitations about what to do or what not to do, whether to do good or to do evil. He is not disturbed either by proper performance of deeds ordained by the scriptures or by their non-performance. It is so stated in the Ṛgveda, that the

glory of self-realisation is eternal. It does not undergo any change by actions. So try to realise that supreme State. On the realisation of That, the notions of virtue and vice vanish. Therefore such a 'Self-Knower' would see his Real Self in his own Soul by leading a life of calm self-control and devoted worship, in a spirit of renunciation and absorbed in his own higher self. He would see his own soul in all. He gets beyond the reach of good or evil. Sin cannot torment him because he consumes all sins in the sacred flame of his holy existence. He becomes a Brāhmaṇa. This is the state of the Brahman. 'O King—Thou hast just now obtained that blissful existence of the Brahman.' In reply Janaka said—'Because, through your grace, I have realised the Brahman, I now dedicate to you this my kingdom of Videha and along with that, I dedicate and surrender to you this my body to be spent in your service.' That All-transcendent Ātman is beyond change or shrinkage, and is immortal and eternally the same. Not being covered by the cloud of Avidyā or Māyā and in fact being beyond the reach of Avidyā, this state of Brahman is the state of emancipation from fear. He who realises that protecting state of Brahman, himself becomes the Brahma."

This is the Vedānta. In this is the *Summum Bonum* of a man's life—the final finis or end of the Jīva. On the analogy of deep sleep (सुषुप्तिः) the great sage Yājñavalkya describes the state of such a man (who had realised the Brahman) to King Janaka thus :—(बृ. आ. ४।३।२२-२३).

अत्र पिताऽपिता भवति माताऽमाता लोका अलोका देवा अदेवा वेदा अवेदा अत्र स्तेनोऽस्तेनो भवति भ्रूणहा अभ्रूणहा चाण्डालोऽचाण्डालः पौल्कसोऽपौल्कसः श्रमणोऽश्रमणस्तापसो-ऽतापसोऽनन्वागतं पुण्येन अन्वागतं पापेन तीर्णोहि तदा सर्व्वाञ्छोकान् हृदयस्य भवति। यद्वैतन्न पश्यति पश्यन् वै तन्न पश्यति नहि द्रष्टुर्दृष्टे विपरिलोपो विद्यते अविनाशित्वात्। न तु तत् द्वितीयमस्ति ततोऽन्यद् विभक्तं यत् पश्येत्।

"In this state father is no father, mother is no mother, the worlds are not so, gods are no gods, the Vedas are no Vedas, a thief not a thief, a destroyer of foetus is not so, a Chaṇḍāla is no longer an untouchable, one born of Kshatriya mother by a sudra husband is not looked down as low-born, a Śramaṇa is not a Śramaṇa, a devotee is not a Tāpasa. Not brightened by the performance of Śāstric rites nor tainted by actions prohibited nor by omission of duties, in this state

a man stands beyond all desires. To him the world of vision is not visible (as in deep slumber). He does not observe what passes before his eyes. Because the seer is immortal, His vision is ever wide awake. Like the Sun and his illumination, the Ātman and his vision is one. He does not see anything because apart from the seer himself there is no other entity to see. Though the man who has realised his Ātman is able to smell, to taste, to speak, to hear, to think and to touch, etc., yet he is not chained down to these functions of the senses." Yājñavalkya next describes the true knowledge in the following terms :—

यद् वै तत् न विजानाति विजानन् वै तत् न विजानाति नहि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते अविनाशित्वात् नतु तत् द्वितीयमस्ति ततोऽन्यद् विभक्तं यद्विजानीयात्॥ ॐ तत्सत्॥ (बृ. आ. ४।३।३०)

"He knows not what he knows, He does not know even what knowing means. The knowledge of the knower is never lost because this Divine Knowledge is eternal. He does not know anything because there is no second thing beyond himself." Om Tat Sat.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ ॥

"Both this (the manifested universe, इदम्) and that (which lies beyond अदः or तत्) are pervaded by Him and absolutely full with His Presence. Because God, the Almighty has a mantle of Māyā, He appears to reveal Himself in space and time as discrete entities. What remains when His Māyā is withdrawn is also His own full Being (Swarūpa)."

VIII. JĪVĀTMĀ AND THE DOCTRINE OF RE-BIRTH

There are some people who say that the Ṛg-veda does not contain any reference about Jīvātmā and its re-birth and that these are found in the Brāhmaṇa portions of a later origin. This is, however, quite erroneous. The Vedas do not even contemplate that the earth is the only place of abode of the Jīvas. यथा कर्म यथा श्रुतम्—According to His actions and knowledge, the Jīva has to

move about in Swarloka, Pitṛloka, Yamaloka and Bhūrloka. When the gross material body is burnt, the ethereal or astral body still persists. Death is that state when the Ātman in its ethereal body (the embodied spirit सुपर्ण) goes out of the gross material body and soars beyond. Because it so soars, therefore from a comparison with the soaring bird, the Ātman is called Suparṇa or bird. (*Vide.* the famous Ṛigvedic mantra "द्वा सुपर्णा"). Just as the Ṛigveda recognises the existence of human beings, it also recognises the existence of the manes and the *devas*. By *karma* men attain to the state of the *devas*. From Ṛk 1.38.4 and 1.77.2 it can be known that the Maruts were originally men but became *devas* through *karma*. The Ṛbhus who were sons of Sudhanvā of the Aṅgirā clan, became *devas* by *karma* (*Vide* Ṛk 1.161.2, 1.110.2 etc.) The Aṅgiras, Atharva and Bhṛgu attained the state of Pitṛ (Manes) (*Vide.* Ṛk 1.17.2, 10.14.4, 10.14.6.) In 10.16.2, 10.14.2 etc., we find statements to the effect that after death, the Jīvas are taken to the Pitṛloka, the abode of the 'manes', where they meet their ancestors. In the Ṛigvedic mantras 10.56.1, 10.16.4, 1.164.20, 30, 38, etc., the reference to the existence of one eternal, radiant and resplendent Ātman (देवो)

(who has no beginning) within the body is quite clear. In mantras 10. 81. 1, 10. 129. 5 etc., the Ātmā has been described as entering the body as the great Primary Cause. The famous saying found in the 40th chapter of the White Yajurveda, योऽसावसौ पुरुषः सोऽहमस्मि, is quite clear and significant. Ṛk 10. 14. 8. सं गच्छस्व पितृभिः सं यमेनेष्टापूर्त्तेन परमे व्योमन्। हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्च्चाः।

"Proceed, Thou, O disembodied spirit, as a result of thy own holy and meritorious actions, to that supreme 'Abode of the Manes' and do thou meet and mingle there with those who have preceded thee. Cast thou off all that was impure or shady in thee. Wrapped up in thy charmingly radiant, immaculate, new body, go thou and meet the Pitṛs in that blessed region." This mantra speaks about the acquisition of a fresh body and meeting with the ancestors through *karma*. In Ṛk 10. 56. 3 the subject of merging or being unified with the Sūryya (Sun) in the celestial heavens has been described. Ṛk 10. 58. 1 also speaks about the return to this earthly dwelling. The mantra, पादोऽस्येहाभवत् पुनः,—its state (existence) begins anew in this world, in Ṛk

10. 90. 4 is an unequivocal doctrine of re-birth. In Ṛk 10. 177. 3.

अपश्यं गोपा मनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥

That the disembodied 'Spirit' has been seen passing from life to life—moving forward and coming back, has here been described showing the various transmigrations of the Jīva. Ṛk 10. 59. 7.

पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।
पुनर्नः सोम स्तन्वं ददातु पुनः पूषा पथ्यां या स्वस्तिः ।

Let the mother Earth give us a new existence. Let the *Devas* in heaven give us a new life. Let the moon give us a new body. Let Pūṣan vouchsafe to us the faculty of speech and that state of peace again which has been ordained in the Vedas. This refers to the acquisition of a new body again. Ṛk 10. 16. 5.

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधाभिः ।
आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥

Lead thou Oh Agni, that disembodied Spirit that moves with the sacrificial holy waters offered with the holy words (Swadhā) to the abode of the Pitṛs. Getting a new lease of life, let him get a

new corporeal body. O Agni, thou Jātavedā, by thy grace let him get again a new body. In this Ṛk also, reference to getting a new body is again emphatic. Ṛk 1.72.3.

नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ।

They get reverential epithets on account of their meritorious deeds and forsaking their old forms they get a blessed and heavenly state of existence in a new and purified body. In mantra 8.86.3 Kṛṣṇa's son Viśwaka is said to have seen his departed son.

From all this it can be asserted that it is an error to say that the doctrine of transmigration and re-birth, is of later origin though it is not so clearly stated in the mantras alluded to above as in the Pañāgni Vidyā—The Lore of the Five Fires, of the Śatapathā and the Chhāndogya Brāhmaṇas. Then again, there are allusions to the course of the Pitṛs (manes) and the Devas in numerous places. (*Vide* Ṛks 1.183.6, 3.58.5, 10.18.1, 10.88.15, 10.2.3, 10.85.15 10.2.7 etc.). The truth that the Jīva has to traverse different ways according to the results of different *karma* is found in Ṛk 10.177.3. It is thus clear that even in the present incomplete version of the

Ṛigveda, there are enough references to the doctrine of the transmigration of soul though the Ṛigveda now extant is only a fragment of the original.

IX. THE MADHUTATTWA (THE DOCTRINE OF BLISS) OF THE VEDAS

The word Madhu has been in use from very ancient times. The word Madhu (honey) means the essential juice (sweet substance) of flowers. Honey is of delicious taste and hence pleasant; so that which is charming, pleasant and delicious is also called Madhu. The word Madhu in this sense is used in many places in the Vedas. Because of its charming sweetness—Rasa (juice) of the honey, the Paramātmā, as the quintessence of sweetness, is described in the Taittirīya in the phrase रसो वै सः—He is Rasa itself. Surely the word Madhu has been used in the Ṛigveda to signify the Brahman. Ṛk 1.116.12 mantra says दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाच ;—the

Madhu (Brahma-state of Bliss) was described to the Aświns by Atharva's son Dadhīchī. In Ṛk 1.117.22 allusion is made to the bestowal of the Madhuvidyā (—the Divine Lore or the Knowledge Blissful) on the Aświns by Dadhīchī and this Madhuvidyā is described in the 5th Brāhmaṇa of the 2nd chapter of the Bṛhadāraṇyaka. This is also known as Madhu Brāhmaṇa; from a perusal of this, there cannot be any uncertainty about the use of the word Madhu in the sense of Ātman or the Brahman. In Ṛk 1.90.6-9 mantras—मधुवाता ऋतायते etc., there is the description of the realisation of Madhu or the Brahman as prevading all things and space. It is just like the discourse on the realisation of the Brahman everywhere as found in the 24th Śloka of the 4th Chapter of the Gītā in which it is said that the Brahman is Himself the act of offering libations, the libations themselves, the sacrificial fire into which the libations are offered, etc., meaning thereby that the Brahman alone is the only Reality. In Ṛk 5.75 Sūkta, the Aświnī Twins are alluded to by the name of 'Mādhvi,' *i.e.*, versed in Madhuvidyā, in the present version of the Ṛigveda, though there is a reference to the Madhuvidyā, yet the Vidya—(the Lore)—itself is not

described, but some portion of which is quoted in the Bṛihadāraṇyaka, 2. 5. 1—

इयं पृथिवी सर्व्वेषां भूतानाम् मधु अस्यै पृथिव्यै सर्व्वाणि भूतानि मधु यश्चायम् अस्यां पृथिव्यां तेजोमयः अमृतमयः पुरुषः ......अयमेव सः योयम् आत्मा इदम् अमृतम् इदं ब्रह्म इदं सर्व्वम् ॥

'This earth is the essence of all created beings; these also are the essence of the earth; the presiding Deity of earth,—this Radiant and Eternal Puruṣa is also what is called the Ātman. He is Eternal, He is Brahman, He is All'. In this way the Ṛṣi has described the realisation of the Brahman (Madhu) in water and in its presiding deity, in Vāyu and its deity, in Fire and its deity, in the Sun and in its deity, in the spaces and in their deity, in the Moon and its prevading spirit, in the cloud and its spirit, in the sky and its deity, in morality and its spirit, in truth and its spirit, in all human beings and the inner spirit that dwelleth in the human form.' In concluding the Madhu Brāhmaṇa the Ṛṣi has said.—अयमात्मा सर्व्वेषां भूतानां मधु अस्यात्मनः सर्व्वाणि भूतानि मधु यश्चायमस्मिन् आत्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा इदममृतमिदं ब्रह्म इदं सर्व्वम् ।

२।५।१४......इदं वै तन्मधु दध्यङ्ङाथर्व्वणोऽश्विभ्याम् उवाच तदेतदृषिः पश्यन् अवोचत्,—

रूपं रूपं प्रतिरूपो बभूव
तदस्य रूपं प्रतिचक्षणाय।
इन्द्रो मायाभिः पुरुरूप ईयते
युक्ता ह्यस्य हरयः शता दश॥ इति।

अयं वै दश हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च तदेतद् ब्रह्म अपूर्व्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्व्वानुभूरिति अनुशासनम्। २।५।१८।

This mantra has been discussed before. In the 3rd chapter of the Chhāndogya-Brāhmaṇa included in the Sāmaveda is found,—असौ वा आदित्यः देवमधु ३।१।१...ते वा एते रसानां रसाः। वेदा हि रसास्तेषामेते रसास्तानि वा एतानि अमृतानाममृतानि। ३।५।४।

In the 34th Sūkta of the 1st Kāṇḍa of the Atharvaveda also this Madhuvidyā is described. In the exposition of the principle of Madhu or Brahman there has been a co-ordination and synthesis of all the Vedas. It has been so hinted by Vādarāyaṇa Vyāsa in the two aphorisms (Sūtras), "शास्त्रयोनित्वात्" and "तत्तु समन्वयात्" quoted before; whenever anybody's heart becomes radiant with the presence of this Madhu—the Blissful

Brahman—then and then only he reaches his supremely beneficent existence. Then that person, inspired with an ecstatic calm, gets eternal peace. (*Vide* Gītā एषा ब्राह्मी स्थिति: पार्थ नैनां प्राप्य विमुह्यति). 'This is the Eternal Existence,—the state of the Brahman, O Arjuna; no one, getting this, is ever bewildered any more.'

In later Sanskrit literature different classifications of *Rasa* and their descriptions are found. According to one school—*Rasa* is divided into 8 classes.

रतिर्हासश्च शोकश्च क्रोधोत्साहौ भयन्तथा ।
जुगुप्सा विस्मयश्चेति स्थायिभावा: क्रमादमी ।

The Sthāyī Bhāvas, *i.e.*, the primary *rasas* are eight in number :—(1) Rati—Love, (2) Hāsya—mirth, (3) Śoka—grief, (4) Utsāha—enthusiasm, (5) Bhaya—fear, (6) Krodha—anger, (7) Jugupsā—disgust, (8) Vismaya—wonder. Here the 'Śānta' rasa (शान्तरस:) is not included on account of its uncommon nature. According to another school, these *rasas* are nine in number :—

शृङ्गारवीरवीभत्सरौद्रहास्यभयानका: ।
करुणाद्भुतशान्ताश्च नव नाट्यरसा: स्मृता: ॥

Love, Heroism, Disgust, Fury, Mirth, Terror, Pity, Grief, and Śānta (Tranquillity). Here Śānta has been accepted as a *rasa*. Others classify *rasa* into ten—

शृङ्गारवीरकरुणाद्भुतहास्यभयानकाः ।
बीभत्सरौद्रौ वात्सल्यं शान्तश्चेति रसा दश ॥

Here वात्सल्य (Vātsalya), *i.e.*, paternal tenderness, is added. Rati or the sentiment of love is enumerated first by all, hence it is called the Ādirasa, *i.e.*, the 1st (or primary) sentiment. The Śāntarasa (शान्तरसः) is placed last of all by both the schools that regard it as a common sentiment because it originates and is felt only when all the other ordinary and usual sentiments have been felt, realised and controlled. In the Mukut Dictionary "Śānta" has been described as unusual, —शान्तस्त्वलौकिकः. So the Śānta type has been placed at the end after naming the usual and common *rasas*. On account of the basic strength of the amorous sentiment in literature and because it is imagined to be a source of great pleasure, this sentiment of love and union is also called Madhura-rasa, the sentiment of sweetness and charm. In all these ordinary sentiments there is always a good deal of excitement and depression.

The excitement caused by union or disunion—attended with fear or envy, etc., is enough to make one nervous and depressed. But the Śāntarasa makes the heart perfectly tranquil, calm and pure. It is absolutely reposeful and sublime. Śrīdhara Swāmī in his annotation of 10.43. 27th Sloka of the Bhāgavata has said—शान्तः स प्रेमभक्तिकः ।

In another place there occurs this :—

"न यत्र दुःखं न सुखं न चिन्ता
नैं द्वेषरागौ नच काचिदिच्छा ।
रसः स शान्तः कथितो मुनीन्द्रैः
सर्वेषु भावेषु समः प्रमाणः ॥"

Where there is no sense of grief or joy, nor any perplexing thought thereof, no hatred or fury nor any desire, the sages have named that state of sentiment as the Śānta—which proves to be the same amidst the tumults of all the Bhāvas. The Vedas have ordained one to worship, in perfect calm, Him, who is the Cause of creation, the maintenance and dissolution of the world (*vide* तज्जलानिति शान्त उपासीत). It means that when the actions of the senses are not reflected in the mind and in consequence, do not bewilder it, then and then only can be had that mental poise, equilibrium and tranquillity which is not only congenial

to but also essential for, the devout contemplation of the Supreme,—the Blissful Brahman.

In the Vedānta there is a saying that mental faculties are classified under three heads :—(1) Śānta—profound and reposeful, (2) Ghora—fierce and vehement and (3) Mūḍha—bewildered and inert—शान्ता घोरास्तथा मूढ़ा मनसो वृत्तयस्त्रिधा owing to the prevalence or otherwise of the elements of Sattva, Rajas and Tamas. Of these Sattva is illumining and expressive; Rajas is mobile and Tamas is stupefying. In ordinary life, the sentiment or the *rasa* that is generally experienced is due to Rajas or Tamas—and hence the impulse of movement or stupefaction predominates.

The description of the *Rāsa Līlā* as found in the Śāstras like the Śrīmad Bhāgavata, etc., is such as to lead one to think that it has its origin in the sentiment of earthly love. There are some expressions in 7.1.30 Śloka गोप्यः कामात् and in 10.29.11 Śloka,—तमेव परमात्मानं जारबुद्ध्यापि सङ्गताः from which it can be inferred that the Gopīs were attracted by the desire of satisfaction of earthly love which they felt for Lord Kṛṣṇa—in His individual and earthly form. If they had been inspired with a single-minded devotion to Him as

the Supreme Being then surely an expression like

द्वौ मासौ तत्र चावात्सीन्मधुं माधवमेव च ।
रामः क्षपासु भगवान् गोपीनां रतिमावहन् ॥

etc., would not have been found as in 10.65.17th śloka of that famous Book. Though admonished by Lord Kṛṣṇa that amours of ladies of good family for persons other than their husbands and worthy lovers, are loathsome, dangerous, unholy and disreputable, these Gopa matrons and maids could not control their ardent desires as they were deeply moved with the impulse of an earthly love. *Vide* 10.29.26 of the Bhāgavata :—

"अस्वर्ग्यमयशस्यञ्च फल्गुकृच्छ्रं भयावहम् ।
जुगुप्सितञ्च सर्व्वत्र औपपत्यं कुलस्त्रियाः ॥"

It is stated that the Lord created imaginary doubles of all these Gopīs and placed them in the company of the husbands and fathers of the real Gopīs in order to prevent the incubation of a tendency of social indecorum in the mind of ordinary persons who were not capable of looking beyond the mere sense of the earthly union of the Lord and His devotees, the Gopīs. (*vide* Śrīmad Bhāgavata 10.33.37 śloka). In the Kṛṣṇa Upaniṣad it is found that when the holy ascetics desired to be embraced by Rāmachandra, the

latter promised them this physical embrace in the Kṛṣṇāvatāra—when they would be reborn as Gopa maidens. The Lord left Vrindāvana for the performance of political deeds of valour and restoration of order, e.g., the slaying of Kaṇsa, etc. He never came back to Vrindāvana again. After the lapse of a long period he, the lord of the Yadus,—came to Kurukṣetra with the members of his Jādava clan on the occasion of a solar eclipse. Nanda and other Gopas and Gopīs also went there. On that holy and consecreated ground of Kuru, the Lord gave sacred instructions to those Gopīs who were but the ascetics of a former birth and which is described in 10.82.47 śloka of that Book.

"अध्यात्मशिक्षया गोप्य एवं कृष्णेन शिक्षिताः ।
तदनुस्मरणध्वस्तजीवकोशास्तमध्यगम् ॥"

The Lord then asked them to renounce the contemplation of his individual mortal body and deeply concentrate on His Universal All-prevading State of the Supreme Viṣṇu. Just as it is found in 7.24 sloka of the Gītā—and also in 8.21 of the same.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परंभावमजानन्तो ममाव्ययमनुत्तमम् ॥

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्त्तन्ते तद्धाम परमं मम ॥

As a result of their Sādhanā (Tapasyā)—in their present as well as past life, these holy devotees (who had become Gopīs in their present birth) thus instructed by the Lord, eventually realised His Supreme State,—"**प्रपञ्चोपशमं शान्तं शिवमद्वैतम्**",—the serene, blessed Advaitam dispelling the diverse illusory manifestations—that is beyond the range of five senses. In the Brahma-Vaivarta-Purāṇa also is found—"**ध्यायन्ते वैष्णवाः शान्ताः शान्तं तं तत्परायणम् ।**" (Brahma Khaṇḍa 19.23.2)—meaning that saturated with ecstatic calm of the serene Viṣṇu, the Vaiṣṇavas engage in their devotional contemplation. In Brahmakhaṇḍa 19.23.2—it is stated that permeated with the supreme Bliss of the serene Viṣṇu and with their whole self engrossed in an inexplicable and profoundly blissful calm, the Vaiṣṇavas contemplate the Divine. In the 3rd chapter of the said Brahma Khaṇḍa, it is also described

आविर्बभूव तत्पश्चान्मुखतः परमात्मनः ।
एका देवी शुक्लवर्णा वाणी पुस्तकधारिणी ॥ ५२

वागधिष्ठातृदेवी सा कवीनामिष्टदेवता ।
शुद्धासत्त्वस्वरूपा च शान्तरूपा सरस्वती ॥ ५६

Thereafter emerged out of the mouth of the Supreme Being, One Shining Form in spotless white, book in hand—Vāṇī—the presiding Deity of the organ of speech,—She who is the adored of all the poets and sages of all climes,—the pure and serene Saraswatī. In the 5th chapter of the same

आविर्बभूव कन्यैका कृष्णस्य वामपार्श्वतः ।
धावित्वा पुष्पमानीय ददावर्घ्यं प्रभोः पदे ॥ २५
रासे संभूय गोलोके सा दधाव हरेः पुरः ।
तेन राधा समाख्याता पुराविद्भिर्द्विजोत्तम ॥ २६
प्राणाधिष्ठातृ देवी सा कृष्णस्य परमात्मनः ।
आविर्बभूव प्राणेभ्यः प्राणेभ्योऽपि गरीयसी ॥ २७

In 49.30 of the Prakṛti Khaṇḍa of the same Purāṇa

क्रुद्धा शशाप सा देवी सुदामानं सुरेश्वरी ।
गच्छ त्वमासुरीं योनिं गच्छ क्रूरमते द्रुतम् ॥

"Go thou to assume the form of an Asura—go thou quickly, to be born with Āsurī sentiments—thou cruel and Pitiless One",—thus Sudāmā was cursed by that infuriated Devī."

In the 2nd chapter of the same Prakṛti Khaṇḍa —47-50

अथ सा कृष्णशक्तिश्च कृष्णाद्गर्भं दधार च । ४७
सुषाव डिम्बं स्वर्णाभं विश्वाधारालयं परम् । ४८

Saraswatī, Mahālakṣmī, Durgā and Sāvitrī emanated from Kṛṣṇa's mouth, mind, intellect and tongue respectively. Later on when he went to the *Rāsa-Maṇḍala* or "Rāsa-Ring," from out of his left side, emerged Rādhā embodying the Principle of Life. Mouth, tongue, etc. are known as the best parts of the body and the sides are known as intermediate between the best and the limbs below. Verily the *Prāṇamaya Koṣa*,—mere life,—is rather superficial in comparison to mind (*manas*) and reason in the five categories of consciousness.

The *Koṣas*—according to Vedānta philosophy. are the sheaths of the body that encases the *Jīvātmā*; they are :—

Ānandamaya Koṣa,—the sheath of Bliss forming the *Kāraṇa Śarīra* or causal body,

<table>
<tr><td>Vijñānamaya Koṣa—the sheath of intellect,
Manomaya Koṣa,—the sheath of will,
Prāṇamaya Koṣa,—the sheath of life,</td><td>forming the Sūkṣma Śarīra—the subtle body.</td></tr>
</table>

and *Annamaya Koṣa*,—the sheath of nourishment forming the gross material body; the three intermediate sheaths form the subtle body (सूक्ष्मशरीरः). As soon as *Rādhā* originated, she rushed out to cull flowers—hence for this rushing out she was named *Rādhā* (she who rushes). This name Rādhā is not found in the Vedas, in the two epics Rāmāyaṇa and the Mahābhārata, the Viṣṇu Purāṇa or even in the Śrīmadbhāgavata. It is first found in the Brahmavaivarta Purāṇa. The etymological meaning of the term *Rādhā* is given in 5.25-26 of the aforesaid Brahma Khaṇḍa. In 3. 56 śloka of the same Brahma Khaṇḍa, Saraswatī is stated to be perfect purity and tranquillity. After her emergence into being she began to pray to the Lord to remain attached to His body. She did not first rush out. Ṛk 1.84.2 mantra says—ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् 'The worship performed by the Ṛṣis consists in illuminating prayers and that of ordinary men in ceremonial offerings of holy leaves, flowers, fruits, water, etc.' The action of *Rādhā* who originated from Kṛṣṇa's exterior was also directed towards externals. In Śrīkṛṣṇa Janma Khaṇḍa—in 28.19 śloka of the same Purāna it is found—तच्छ्रुत्वा राधिका सद्यो मुमोह मदनातुरा—'hearing the melo-

dious note of Śrikṛṣṇa's flute, *Śrī Rādhā*, oblivious of everything except His love, went to Him.' This was also when the *Rāsa* was over, Śrī Kṛṣṇa instructed *Rādhā* about His immanent and transcendent Nature (Janma Khaṇḍa 67.45) thus :—

अहं सर्व्वान्तरात्मा च निर्लिप्तः सर्व्वकर्म्मसु ।
विद्यमानश्च सर्व्वेषु सर्व्वत्रादृष्ट एव च ॥

"I am the Ātmā in every soul—unattached and uncontaminated by anything,—present everywhere but at the same time not visible anywhere."

From the extracts quoted above, it can be known, that because *Rādhā* suspected that her co-wife, Virajā was getting help from Sudāmā, she cursed the latter out of anger. In the Gītā 3.37 we find that passion, desire and anger, all are due to predominance of Rajas. The erotic impulses are also the outcome of Ādirasa but the calm beneficial and blissful state of Brahman is manifested only after the burning of *Madana* (Cupid) *i.e.*, after the sublimation of all the desires of the flesh. In other words, it is only after all the carnal desires are overcome and the unruffled mind feels and is absorbed in an ecstasy of bliss that the realisation of the Brahma starts. From the aforesaid Brahma Vaivarta Purāna and also from the

Bhāgavata, it is found that Lord Śrī Kṛṣṇa clearly indicated in the ślokas that *Jīvatva* (Jīvahood) is the outcome of its adhesion to the four Upādhis (attributes), *e.g.* (अन्नं, प्राणः, मनोबुद्धिः) and that the only object to strive for is that Supreme State (the Brahma) which can be realised only on reaching beyond the said sheaths that enmesh the soul (Ātman). Just as bubbles appear on the surface of water when air is imprisoned by the water particles and disappear as soon as the enclosed air escapes, similarly from Viṣṇu, floating on the 'fluid of Life' as the final cause, emerges the *Jīva* as *Rādhā*, apparently possessing a different existence, and through worship she gets rid of this discrimination and becomes merged in the Final Cause and be One with Him.

This is the real purport of the blessed Union of the Two—Śrī Kṛṣṇa and Śrī Rādhā. Because this symbolises the end of a separate existence as the Jīva, the Vaiṣṇava songs (Kīrtan) and prayers and other modes of devotion always end with the Union with the Supreme (मिलन). The fulness of God denotes the drawing into or merging into His Essence that which has emanated from Him. Kṛṣṇa's Fulness is reached only when Rādhā who came out of Him again re-enters His Being. In the

Udyoga Parva of the Mahābhārata, it is stated—

"कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः ।
तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥"

Thus Rādhā stands for Jīva and Kṛṣṇa is the Paramātmā and their final union stands for the fusion and identity of Jīva and the Paramātmā. Hence the whole thing is only an allegorical symbolism of the Truth of Monism or Non-dualism.

So even this very supreme and final state, so much desired by the Vaiṣṇavas, is attainable only in an ecstatic calmness of mind. This we can also get from 2.7.46 śloka of the Bhāgavata as quoted in the 22nd chapter of Śrī Chaitanya Charitāmṛta of modern times.

शश्वत् प्रशान्तमभयम् प्रतिबोधमात्रं
शुद्धं समं सदसतः परमात्मतत्त्वम्।
शब्दो न यत्र पुरुषः कारकवान् क्रियार्थो
मायापरैत्यभिमुखे च विलज्जमाना ॥
तद्वैपदं भगवतः परमस्य पुंसः
ब्रह्मेति यद्विदुरजस्रसुखं विशोकम् ।

The self (the ego) is pure, permanent, tranquil and all-knowing, the same everywhere, free from fear and also beyond the state of existence or non-existence.

Dances and songs, resulting from the Rajas and Tamas,—predominating sentiments of Śṛṅgāra and other Rasas, are left behind at a distance. Sound does not reach there. This is He, the Viṣṇu and His Blessed State which is all Bliss and Joy ;—there cannot be any place for grief in that State of Pure Ecstasy. That is the State of the Brahman.

Māyā displays her charms and allurements before this Supreme Puruṣa and then bashfully retires and goes away like a bashful maiden of a gentle family.

प्रकृतेः सुकुमारतरं न किञ्चिदस्तीति मे मतिः ।
या दृष्टास्मीति न पुनर्दर्शनमुपैति पुरुषस्य । सांख्यपै का.-६१

In the 23rd chapter of the Madhya Līlā (central portion) of Śrī Chaitanya Charitāmṛta is quoted the following :—

शुद्धसत्त्वविशेषात्मा प्रेमसूर्यांशुसाम्यभाक् ।
रुचिभिश्चित्तमासृण्यकृदसौ भाव उच्यते ॥

‘ When the Ātman is made perfectly pure through the unfolding of pure *sattva* and when love assumes a bright, unruffled and evenly-spreading radiance, then in that clear and transparent mind is unfolded and revealed that supreme state

called Bhāva, an all absorbing devotion to the Brahman'. From such a state emerges *Prema* (प्रेम), an all-consuming desire for union with the Divine forsaking all attachments to the world and the pleasures of the flesh. In the Kaṭha-Śruti (1.2.24) occurs the following couplet :—

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

'One who has not forsaken evil ways of life and lacks the power of self-control and concentration of mind or who is ever restless for self-realisation, cannot find Him (Brahman) through the path of knowledge'.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ कठ. २.३.१४.

' It is only when men are liberated from the myriads of their heart's cravings that they attain the state of eternal bliss (*amṛtam*) and feel that supreme joy which is associated with the Brahman.'

The humming of the bees is heard so long as they are busy in their search for honey and so long as they do not get the taste of it, but as soon as they taste the sweetness of the honey, all their hummings cease at once and with all movements

suspended they calmly suck honey. The bees thus lose themselves in the satisfied calm and fail even to discern the approach of the night. It even fails to realise that it is being enmeshed in the folding petals of the flower, *i.e.*, forgets even the thoughts of its physical existence in the joy of complete satisfaction. Similarly as long as the mind delights in ceremonial worship or prayers due to the prevalence of Rajas, there will be external expressions of restless feeling in dances or songs but as soon as the mind is completely drawn within itself and perfectly absorbed in Dhyāna Samādhi (cessation of mental activity due to profound concentration or contemplation) then it forgets all the external stimuli and remains completely absorbed in the joyous calm of the Bliss of the self and finally it becomes transformed into the bliss itself. In the Gīta 2. 71 the Lord has said,—

विहाय कामान् यः सर्व्वान् पुमांश्चरति निःस्पृहः ।
निर्म्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

'He who has become free from desires by renouncing all earthly cravings,—he who has got rid of attachment to all earthly objects and he who has completely eliminated the sense of the individual Ego, can alone realise true peace.'

Therefore it is clear that the real meaning of the term 'Madhu' is Paramātmā,—He who is the End of all Ends,—He who is the quintessence of all realities,—He who is Bliss Eternal. To merge in Him must be the aim, and the selfless craving for union with Him is the real 'Madhura Bhāva'—the Sentiment of Bliss. This is ब्राह्मी स्थितिः,—existence in the Brahman. The sentiment that arises out of conjugal relationship and which is associated with mental faculties due to impulsive and and undiscerning nature and known popularly as the Ādirasa,—Śṛṅgāra,—the sentiment of love,—really cannot be the true state of bliss (मधुरभावः). The use of the word Madhu in that connection is only a misuse of the term itself. The profoundly blissful calm that is felt by those who are fit to realise this heavenly calmness is what is called Divine Repose—the State Eternal—and this blissful serenity only can be the real Madhurabhāva described in the Śrutis,—प्रपञ्चोपशमं शान्तं शिवमद्वैतम्। The dispeller of all illusions, the serene—the Blissful One without a second. ॐ तत् सत्। Om—That alone exists,—Om.

X. THE ŚIVA CULT IN THE VEDAS

Nowadays it is commonly found that the *Śiva-liṅga* either encircled by a snake or encased in *Gaurīpatta*, is an object of popular worship. It is being suggested by Western scholars and also by their followers in this country that both the *Gaurīpatta* and the encircling snake are symbolisms derived from the non-Aryans. In Madras and other places in Southern India a large number of stone-sculptured snakes are found in clusters in the temple courtyards. These are objects of veneration among the aborigines. So they argue that the cult of the worship of Śiva with His adornments of snake must have come from the non-Aryans. Their argument is appreciated but one fails to understand why on the same analogy, they have not yet included Viṣṇu with His couch, the thousand-hooded snake *śeṣa* or *Ananta*, in the non-Aryan pantheon.

It is worthy of note that in the Ṛgveda, there are various instances where the Śiśna-deva (शिश्नदेव), the male organ of generation has been held to opprobrium and scorn. So there cannot be any doubt that these texts of the Ṛgveda did not favour

sex-worship. Because the non-aryans practised sex-worship those scornful words found place in the sacred texts of the Vedas. Mr. Macdonell and Prof. Keith have opined that the terms Śiva, Mahādeva or Īśāna do not occur in the Vedas or even in the Rudrādhyāyī of the White Yajurveda. Therefore, they argue, that in later ages as a compromise with the older non-Aryan inhabitants of the country, the Aryans included Śiva in their pantheon.

In the Purāṇas Śiva is mentioned as the god of destruction. The term *Rudra* is only a synonym of Śiva. In the Ṛgveda the god of destruction is *Rudra*. रोदयति इति रुद्रः, *Rudra* is He who causes bewailing and whose action leads people to mourn and lament. Destruction or death is not an object of desire to people. Creation or birth is always popular with them. As Śiva was the god of Destruction, therefore it was hardly possible to develop a relationship of love and attachment towards Him. It is one thing to pray through fear to Him for cessation of His Dance of Death and it is quite a different thing to adore Him in love as one's own most beloved object amongst all beloved things. That which has to be performed through fear cannot be an object of love or veneration to

anybody. It has to be done because it cannot be helped. For this reason, quick-witted men have introduced the cult of Śiva worship not as the god of destruction but as the Lord of Creation. The text of the Bhagavad Gītā—"मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्" has paved the way towards such a process.

In this world creation is generally through the union of different sexes. That which applies to individuals applies also to a collection of individuals. At the end of the *Kalpa* when there will be a dissolution of the world, every thing will cease to exist except the Destroyer Himself—एको हि रुद्रो न द्वितीयाय तस्थुः (श्वे. उ. ३।२) The god of destruction —*Śiva or Rudra*—will be there even then. After *Pralaya* the creation that will take place again will spring from Him who will exist at that time. He will produce a new cycle of creation out of His own Prakṛti or nature. His Prakṛti is thus His organ of production. In consequence, the *Śiva-linga* and the *Śakti* (Primeval Energy) are united into one symbolism. 'जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ'—I salute Pārvatī and Parameśwara, the mother and father of all. Pārvatī or the *Gaurī-like Patta* is the radiant covering. With this symbolism, Śiva is no longer the god

of destruction but has become the progenitor of the world. Thus was introduced the cult of worship of the *Śivaliṅgam* as the symbol of the principle of creation.

Similarly the '*praṇava*' (Om) is the symbol for the Brahman. The Brahman is by Himself the cause of creation, preservation and destruction. It is not only so indicated in the Vedānta by the Sūtra "जन्माद्यस्य यतः", "from whom springs the commencement of creation". It is also indicated by the aphorism (तज्जलानिति *Tajja, Tatla, Tat Aniti*, birth is That, dissolution is That, and life or existence also is That) of the Śrutis and also quite clearly by the words of Taittirīya (3. 1. 1.) "यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति, यत् प्रयन्ति अभिसंविशन्ति तद् ब्रह्म". 'He from whom all creatures have sprung, in whom these live and prosper after being born, to whom they move and into whom they finally merge,—is the Brahman. The Symbol 'Om' is in the from of a serpent in coil. Some say that Māyā rests on the Brahman; the Brahman and the Active Principle (His *Śakti*—His Power) of the Brahman together are represented in this symbol of the *praṇava* (ॐ). The point (dot) that is represented with a crescent stands for the Brahman and the lower

portion of the symbol having the from of the coil of a snake is the symbol of *Śakti*. The Brahman is the minutest of the minute, hence it is beyond Prakṛti, and the Half-moon serves as a boundary mark between the Brahman and the Prakṛti. Below this *Kula* (boundary) is *Śakti* in coils, hence this *Śakti* is also termed the *Kulakuṇḍ* *Śakti*. The *praṇava* or ॐ (OM) which is the symbolical form of śakti has been imagined as Śiva's decoration of snakes. Some have said that the *praṇava* is of later origin and has been introduced in worship and ceremonies of later times. But this is not true. *Vide* Ṛk 10.13.6—

"अक्षरेण प्रति मिम एतामृतस्य नाभावधिसम्पुनामि ।"

'These prayers are to be sanctioned with a recital of the holy *praṇava*, ॐ first of all.' In the Brāhmaṇa portion of the Vedas, the worship and adoration of the *praṇava* ॐ is enjoined everywhere. Though creation and destruction are generally contra-indicated and hardly admit of compromise yet some have suggested that there is such a combination of these two in the Śiva-Principle (शिवतत्त्वम्). Creation is effect and change, hence active and moving. He who exists in dissolution is the Brahman,—the Eternal Verity, the Eternal Knowledge, Omnipresent and All-pervading ;—

hence serene and motionless. Thus there is no affinity between *Karma* (ceaseless activity) and *Jñāna* (quiet realisation of the Absolute).

Patriarch Dakṣa who was versed in various sacrificial ceremonies, was engaged in an elaborately planned work of sacrifice and so in his sphere of action Pure Knowledge or the Knowledge of the Absolute in the form of Umā—Haimavati—was moribund and generally at a discount. Then again with the trumpet call of Virabhadra, "Lion of the Vedānta," these elaborate rituals were utterly thrown to the winds. When Dakṣa finally became conscious and realised the Eternal Truth, then the eternal (Ajā—nonborn, also popularly a goat) Śiva-idea found a place in his brain. This is the real interpretation of the allegory of Dakṣa getting the head of an Ajā (goat) on his trunk after the destruction of his sacrificial ceremony. Creation is an act of desire when all the senses continue to function. The destruction envisaged by the Lord of Death is cessation of desire when all the senses have ceased to function. Pralaya or final dissolution also will there be, when everything will cease to function, which, in the case of an individual we find in his state of profound slumber, or in Yoga or in

deep concentration during his *Dhyāna Samādhi.* 'योगश्चित्तवृत्तिनिरोधः' *i.e.*, the suspension of the functions of mind is Yoga. This stoppage of mental functions means the withdrawal of the mind from all external stimuli or from the physical senses. When all the sense-organs completely cease to function there is death, and when all the world ceases to function there comes Laya or final dissolution. He who exists even then is Śivam.

"प्रपञ्चोपशमं शान्तं शिवमद्वैतम् ।" माण्डूक्य. ७.

"यदाऽतमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव
एव केवलः ।" श्वे. ४. १८.

'When there is no *tamas*—no day nor night, form and no-form,—then and then only the calm realisation of Śiva illumines the mind.' If Śiva is the creator what then, is the function of Viṣṇu ? In the 11th chapter of the Bhagabad Gītā,—Kṛṣṇa who is the incarnation of Viṣṇu, says—"कालोऽस्मि लोकक्षयकृत् प्रवृद्धो, लोकान् समाहर्तुमिह प्रवृत्तः" । ११।३२ । 'I am He—the Mahākāla—the Eternal Lord of Death. I have come to destroy these people;—I am the Destroyer that destroys the various abodes of all beings, *viz.* the Indraloka, the Chandraloka, the Vāyuloka, the Varuṇaloka, the Antarikṣaloka etc.'

Then again we find in the Gitā 13. 16.—'भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च' 'I maintain them and I am also He that creates and destroys them.' Just as the Brahman is That from which creation, existence and destruction are considered to have originated, so does the term Viṣṇu or Kṛṣṇa correspond to the true Brahman and thus express what is Eternal, *i. e.* the Paramātmā. The term Śiva also expresses the same idea of the Paramātmā. · There is no room for differentiation. In the Bhāgavata Purāṇa it is stated that the Ādi (Primaeval) Viṣṇu in Śwetadwīpa had camphor-like white complexion and four hands and that He was clad in the barks of a tree. Śiva also fulfils this description. Both are regarded as the cause and commencement of the created world. Hence it is easy to indentify both of them as really one. To see divergence where there is none is the outcome of a nature, predominatingly *Rājasik*. Gītā 18-21—

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्व्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥

To discover the origin of procreation in such Śiva-tattva is undoubtedly a result of distorted vision. Then it may be asked whether the Śiva-liṅgam is

what has been alluded to as *Śiśnadevah* in the Ṛg-veda. If it is really so, Śiva-tattva cannot be supported by the Vedas. If Śiva is only another name for the Brahman then also how can there be any symbol for what is inactive and without form and also omnipresent,—for Him who is without a second? Now, what is the significance of this Śiva-liṅgam? What is the nature of the Brahman according to the Śrutis? In answer it has been said, —खं ब्रह्म,—the Brahman is like the space—*i.e.* Eternal, unending and even subtler than space. The instrinsic (inner and real) characteristics of the Brahman are (सत्यं ज्ञानमनन्तं ब्रह्म Or सच्चिदानन्दं ब्रह्म) 'Truth, Knowledge and Eternity or Existence, Consciousness and Bliss, or by a negation of all things, what remains finally, is the Brahman.' Excepting Him nothing existed, nor exists nor will exist by whatever name it might be known whether as Māyā, Tamas, Asat, Prakṛti, Pradhāna, Avyakta, Avyākṛta, Avidyā, Mūlā, Ṭulā, Tuchhyā etc. etc. But according to His तटस्थलक्षणं He appears as the Lord of creation, preservation and destruction and when it is said that He is the cause of creation only, therefore, all the dualistic doctrines as that of the Sāṅkhya etc. are thereby refuted. For the purpose of creation four successive and different stages of the Brahman

are assumed. In His pure, omniscient, eternal and detached form He is known as the Paramātmā Parabrahman. When He desires to reveal Himself in many and thus desires to create, He is the Īśwara. When He enters into and permeates the subtle creation after bringing it forth from Himself, He is known as the Hiraṇyagarbha or the Sūtrātmā. When He becomes manifest as this visible world, He becomes known as the Virāṭ Vaiśwānara. All this refers to the Brahman in His universal and collective sense when it is assumed that He alone exists as the only reality in all this wide creation. He is also contemplated in another attribute as the Individual or the Jiva. Here also four stages are assumed. When awake it is the Universe, in dreams it is Taijasa, in deep and profound slumber it is the Prājña and in the Yogic trance it is the Turīya or the 4th stage of co-existence with or merging in the Brahman. These Universal or individualistic stages have all names and designations which always come from outside and are bestowed by external agencies; as for example, the titles of Sir or Doctor are conferred by the State and the University respectively. Under the external attributes of Māyā, the Brahman gets different nomenclatures as the Īśwara etc.

and under the attribute of Avidyā, His existence as the Jīva is assumed.

It has been discussed before when the Brahman casts His eyes about and looks around, then creation begins and when He closes His eyes and returns to Himself then comes the *pralaya* or dissolution. In sight there is creation. All the sense organs function only when we are awake and it is only then that this world emerges into our consciousness and creation is then felt to be present. When these sense organs cease to function then it is sleep or dissolution. Therefore it is seen that there is a close resemblance between the Universal and the individual Soul. The *taṭastha* attributes (तटस्थलक्षणानि) are those that are temporary and fleeting while the Swarūpa (स्वरूप) attribute or sign is that which is permanent and eternal and which remains always essentially the same. Take, for example, the New Moon. The New Moon is the real Moon—the moon in its Swarūpa stage (स्वरूपः). There is no diminution or change in the form of the Moon; the Full Moon on the other hand, with its phases, is the *Taṭastha lakṣaṇa* of the Moon; because they are transient,—waning and waxing at intervals. So they are subject to attributes (उपाधि), hence not complete in themselves. The Moon is illuminated with the solar

light which comes from outside the Moon. In the Full Moon the solar light is an external adjunct or attribute. Amongst those who practise devotional worship, some worship Him as the Parabrahman, some as the Īśwara, some as Hiraṇyagarbha and some worship Him as Virāṭ. Therefore there is a difference in the ceremonial worship of those who worship Him in the name of Śiva or Viṣṇu according to differences of the idea of godhead as personal or impersonal (with attributes or without them).

Just as is there difference in the ceremonies of worship, so also is there difference in the symbols or distinguishing marks (प्रतीकाः). Some people worship Him through symbols suggesting a combination of the personal and the impersonal or of the dual and the nondual principle. The following śloka appears in Purāṇas in reference to the symbol, the Liṅga,—that is contemplated as Śiva in Śiva-worship,—

"आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका ।
आलयः सर्व्वदेवानाम् लायनात् लिङ्गमुच्यते ।"

It means that the symbol or sign or mark for Śiva signifying the Brahman can verily be the unending space overhead. In order to understand what is meant by the passage that the Earth is His

pedestal, it is necessary to know and realise the description of the Eternal All-Pervading One as noted in the Śrutis, because no allusion can be clearly appreciated without reference to the context. In many places of the Śruti, the Virāṭ Puruṣa who pervades the entire universe and spreads over the 'three worlds' (भूर्भुवः स्वः)—the earth, the space and the Heaven,—is spoken of as having the heavens as His head, the moon and the sun as His eyes, the space as His body and the earth as His feet (Ṛk. 10. 19. 14). If one desires to offer flower-offerings to His feet or reverentially prostrates before Him, what better or more significant and appropriate symbol can there be except the earth which is His pedestal or foot-stool ? And that is the reason why in terms of the earth the Śiva-liṅga is generally made of clay, stone or metal—all earthly. He is the eternal abode wherein dwells the *devas*,—all the different *lokas*,—Indraloka, Chandraloka, Vāyuloka, Varuṇaloka, Brahmaloka etc.,—all are located in His body because there cannot be any space outside and beyond the three worlds. Gaurīpatta symbolises the bondage of Māyā which makes the *Avyakta* phase of the Brahman manifest to our physical senses. So the foot of the Brahman or Linga is

represented as being surrounded by Gaurīpatta. All are in Him,—लायनात् लिङ्गम्. It ceases to exist after *Pralaya*. *Virāṭrūpa* and therefore *Nāmarūpa*, subject to nomenclature, *i.e.*, name and form and therefore His visible symbol or mark, is what is destructible. In reality He is beyond any limited sign or mark and hence all-pervading. This is the Virāṭ or Personal Form of Śiva. Hence the space which symbolises His body is also reckoned as Śiva's body. The fleeting clouds in the space are the ornaments on His body. The fork-like lightning flashes that spread their quivering tongues over the sky are also His decorations. The forked streaks are imagined as the swift and quivering movements of a glittering snake. Hence Śiva is referred to as having glittering snakes as the ornaments on His body. In the Vedas the term 'Megha'—cloud—is a synonym for 'Ahi' which in current Sanskrit means a snake. The "*Megha or Ahi*" or *cloud that fleets along the* body of Śiva is described nowadays as Śiva's ornaments of snakes. Now we shall try to understand and realise what the *Śiva-tattvam* stands for in the Ṛgveda. The 129th Sūkta of the 10th Maṇḍala of the Ṛgveda has already been discussed. There are two statements in its 4th

and 5th mantras, *viz.* "कामस्तदग्रे समवर्त्तताधि मनसो रेतः प्रथमं यदासीत् सतो बन्धु मसति" and in the 5th mantra "स्वधा अवस्तात् प्रयतिः परस्तात्।" From these two statements have been evolved all the theories of creation and the principles of dualism, variously interpreted and mentioned as Prakṛti-Puruṣa, Kṣetra-Kṣetrajña (the body and the knower of the body), the father and mother of the world ("जगतः पितरौ", the first originators of all this universe), Śiva-Śakti (Pārvati and Maheśwara), Māyā and the Brahman, Sat and Asat, Tamas and Prakāśa (the veil of ignorance and the emergence of Light piercing this veil). In the 3rd mantra it is stated that the beginning of creation started with the contact of Tamas or Māyā. The 2nd mantra states that when there was no Tamas at the time of the Mahā Pralaya, Sat alone existed. The 4th mantra states that as soon as there arose the Desire of Creation and with it started the creation of the subtle elements, the Sat became linked or chained to Asat and thus the Brahman came under the bondage af Māyā. The net that the Asat spreads and thereby enchains the Sat, is like that of the deadly coils of a snake. When a snake fastens its coils round any person the latter can hardly have any power of movement left

in him and comes wholly under its hypnotic influence. Here the bondage of Māyā is likened unto the coils of the snake. It is, therefore, that Śiva Parabrahma is contemplated as having His personal decorations of encircling snakes. Or just as a thing is covered with a mantle so is Sat covered with Māya, Tamas or Asat and this is allegorically or symbolically expressed as the Śiva being girdled with the glittering Gaurīpattam (Gaurī's plaṭe on which is placed the Liṅga of Śiva).

The Bhāgavata Purāṇa describes Virāṭ Viṣṇu as स्वमायां वनमालाख्यां नानागुणमयीं दधत्- "He holds on His person His own multifariously active Māyā as a garland of flowers". This garland of flowers is not a floral wreath really but is a sort of noose or coil in which the Supreme Reality is enmeshed through His own Māyā and thus the unknowable and indiscernible Being reveals Himself through the attributes of Māyā as the Virāṭ Viṣṇu. In the 5th mantra is stated that this outer crust or covering is what people generally see and perceive but which shuts out from view the Sat that is within. Professor Wilson's translation is quoted here:—"The self-supporting Principle beneath and the Energy aloft". The great Sage Dadhīchi

beseeches, in mournful tones, for the uplifting of this glittering veil of Māyā in the words,—

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

'O *Pūṣan*, do thou unveil this maze of Māyā so that seeking for Truth I may gaze upon Him—the True Reality—who has been hidden under the mantle of ignorance.' He prays again, O *Pūṣan*, O *Prājāpatya*, verily would I look at the form of your supreme Goodness, do thou withdraw thy dazzling light that screens thee from me; "व्यूह रश्मीन् समूह तेजो यत्ते रूपं कल्याणतमं तत् ते पश्यामि ।" The sun is the Eternal Spirit within but it has two exterior layers—the Chromosphere or the crust of incandescent red gas through which light of the Photosphere or the luminous envelope round the Sun's globe (the source of light) passes out. People generally see these exterior crusts and contemplate it as the glorious Sun without concentrating upon the concept of the resplendant Being that resides therein. It is therefore that the real truth-seeker Ṛṣi prays for the drawing aside of these two outer coverings so that he may look at the Blissful Form Divine that is within. The Ṛṣi further says that he has realised that the

Radiant Person that is in his body revealing the senses and the world is the same as the resplendent Puruṣa that illumines the Sun. योऽसावसौ पुरुषः सोऽहमस्मि,—'I am He, the Puruṣa, that is here and there.'

The enveloping energy of Māyā raises clouds that conceal Truth (Knowledge) and her projecting energy generates the wonderful universe. Just as in a bioscopic show one can see the various figures and shows only when the light is put out and these cannot be seen when the lights are on, similarly this riddle of the world as the projection of Māyā cannot be solved by only negative discriminations but this phantasmagoric play will at once stop when one can look beyond the thick screen of the powerful Māyā or Tamas. Those who are real devotees of Śiva direct their contemplation on this aspect of Śiva as the Lord of Destruction. Bliss—nay, the quintessence of Bliss—is to be felt only in perfect oblivion of all externals, and in the withdrawal, and hence the effacement of all outside stimuli of the sense-world. This we realise and enjoy everyday in deep slumber when the world ceases to exist for us, ; yet in our Māyā and in infatuation we fail to pay any heed to it and thus cannot grasp its true significance. This is

also described in the Śāstras as the daily dissolution. This '*Laya*' (लय) or daily dissolution is deep sleep. One becomes restless on account of the loss of good sleep for two consecutive nights. A patient, suffering from an excruciating pain, feels relieved when he falls asleep; then he forgets all sensations of pain. At that time with the stoppage of all functions of the senses, there is a corresponding cessation of the idea of the existence of all the world. The world then ceases to exist for him. The memory of all the dear ones who are around us—sons and daughters, wife and husband, father and mother—is completely obliterated and even the pangs of the loss of a son or husband or of the loss of property or prestige are not percieved. One even forgets the sense of existence of one's own body which is loved beyond every thing else. On account of this complete cessation of all ideas of sorrow, pain or bereavements, a man exclaims, when awake, that he had a very reposeful sleep.

If this is a state of great repose, then, what is the state of a lesser degree of pleasure? Everybody knows that dreams are unreal and there might be painful dreams also. Therefore the joys that we feel in our waking hours must indeed be petty. Because when we are awake, memories

of past sorrows always haunt us and even the enjoyment of the senses for which we strive cannot be had without toil and pain. As the joys of our waking hours are tinged with pain, they are not perfect. The blissful happiness felt in Samādhi is thousand-fold more intense than the joys felt in sound sleep. The world also ceases to exist at that time. A poet of the west has said—

"Society, friendship and love,
Divinely bestowed upon man".

This is possible only in waking hours. In sleep there cannot be any idea of society, friendship and love. At that time a man is left entirely to himself —quite alone, (असङ्गोऽयं पुरुष:), and this detachment from the rest of the world is the cause of his great happiness. In our warking hours in the midst of society, friendship and love, our pleasures are naturally imperfect and mixed. The supreme bliss felt in Dhyāna Samadhi is also realised in aloofness and non-attachment. The supreme bliss of aloofness in *Laya* (लय) is indicated in the Śiva-concept. That is why the term Śiva is expressive of felicity and bliss. So there is a very great pleasure in *Laya* or dissolution.

The term "*Śiśna-devāh*" which is found in the Vedas, means those who are too much addicted

to the alluring pleasures of the sex. It has also been so described by the sages and scholars like Yāska, Sāyaṇa and others. If it is contended that statements and expositions, handed by Gurus to their disciples from generation to generation, are not acceptable but only the explanations suggested by the whims of an individual must be accepted, then of course it is a different thing altogether. The term *Śiśna-devah* is not applicable to the devas of the non-Aryans nor to the devas of any other people. The term 'deva' has been found to be applied even to Vṛtra, enemy of the devas. Ṛk 1. 32. 12 प्रत्यहन् देव एकः, Indra alone slays many devas. On the other hand, the term 'Asura' has been applied in many places to Indra and the other devas. There is no reason to accept a 'devatā' as the object of reverence merely because the term 'devah' is suffixed to the term 'Śiśna' forming the compound word *Śiśna-devah*, specially as in both the instances the term (शिश्नदेवाः) *Śiśna-devāh*, has been used in the plural number. If any particular 'devatā' had been meant, then surely, the singular number would have been used just as the god Rudra is Rudra-deva. Similarly the individual deva,—*Śiśna*—would have taken the singular form, as 'शिश्नदेवः'. People think and contemplate upon the devas.

So those persons who devote themselves entirely to the cogitations about the pleasures of the sex have been contemptuously termed *Śiśnadevāh*. The holy Śāstras enjoin Brahmacharyya—self-abstinence. It is extremely difficult to regulate and control the sense functions, more so the propensities of the sex. Hence to sublimate one's sex-impulses has been accepted as the foremost requisite of self-abstinence (ब्रह्मचर्य्यम्). Brahmacharyya has wonderful merit according to the Śrutis. तत् य एवैतं ब्रह्मलोकं ब्रह्मचर्य्येणानुविन्दन्ति...अथ यत् यज्ञ इति आचक्षते ब्रह्मचर्य्यमेव तत्।... यत् इष्टम् इति आचक्षते ब्रह्मचर्य्यमेव तत्। छा. उ. ८।४।३, ८।५।१. It is for this reason that those who are fallen from the vow of sex-purity and are victims of sexual excesses, have been contemptuously given the opprobrious epithet of '*Śiśna-devah*'.

That eminent Vedic Scholar of Britain, Dr. Keith, has written in his introduction to the pamphlet on the *Aitareya Brāhmaṇa* that the terms Śiva, Īśāna, Mahādeva, etc., do not occur in the Ṛgveda or the Śatarudrī, and therefore these must have been of later origin. This, however, is wrong because the term Īśāna occurs in Ṛk 2. 33. 9, the term Mahādeva is found in Ṛk 2. 1. 6 and the term Śiva in 10. 92. 9. In all these cases,

these terms are used as synonyms and they always mean 'Rudra'. These three terms are found in the oldest Aitareya Brāhmaṇa and also in the 'Śatarudrī'. As a result of correspondences on the subject, Dr. Keith was forced to confess his error. He simply quoted from the lectures of Mr. Macdonell. From what has been said it may be accepted that there is no particular reason to accept 'Śiva' as a gift from the non-Aryans. Moreover, it must be remembered that whatever might be the current and popular form of the *Liṅga* on account of the handiwork of artists, those ancient Śiva-liṅgas which are famous throughout the ages, *e.g.*, the famous Twelve Liṅgas of Eternal Light, (ज्योतिर्लिङ्गानि)—are mere symbols and not mounted on Gaurīpattas nor are they in popular liṅga forms. In a holy shrine in Kashmir, a block of ice is known as Amaranāth-Śiva. The famous Śiva-liṅga known as Kedār-nāth in the Himalayas is only a piece of shapeless stone. Such also is Kedār-nāth of Benares. The Dakṣeśwara Śiva of Hardwar, Kankhal, is also not in any liṅga form. The Tryambakeśwara Śiva on the banks of the Godaveri or the Gomati is only in the form of a small chasm or hole like Vaidyanāth of Deoghar. In the Gokarṇanāth temple near

Naimiṣa, the Mārkaṇḍeya and the Jambukeśwara Śiva in Puri are also only fragments of stone in a hole representing Hiraṇyagarbha. The Mahākāla of the Pralaya is without form (अरूपम्) and without any change (अव्ययम्). He is the dispeller of all illusions (प्रपञ्चोपशमम्), is full of repose (शान्तम्) the source of all goodness. (शिवम्) and one without a second (अद्वैतम्). It is quite fitting that the Lord of dissolution (लयः) should be seen in Dhyāna after one has stopped the functions of all senses. That can only be achieved through reverence, devotion, meditation and Yoga :—

"श्रद्धाभक्तिध्यानयोगादवेहि ।"

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।"

—कै. उ.

Om Tat Sat, Om

XI. THE TRUE SIGNIFICANCE OF THE CONCEPT OF KĀLIKĀ

It is very difficult to have a clear conception of the idea of the Supreme Being as the All-pervading Light Transcendental, Formless and Impersonal Absolute. Therefore, people worship the Personal God—the Hiraṇyagarbha—as the

creator, preserver and the destroyer in popular forms of worship. Just as an orange is taken to illustrate the shape of the earth, similarly Fire on earth is conceived as the symbol for the Personal God—the Hiraṇyagarbha. Enveloped in smoke (Māyā), yet lustrous and radiant (Light Divine) with the attributes of creation, protection and destruction, the image of Kālikā is only the outward expression of this idea in stone or earth. Kālī is the flame or tongue of fire cloaked in smoke. It is the first of the seven spiral flames of fire. *Vide* Muṇḍaka 1. 2. 4. "तदग्निनैव देवेषु ब्रह्माभवत्" Bṛhad Āraṇyaka 1. 4. 15. and "सैषा क्षत्रस्य योनि र्यद्ब्रह्म" Bṛhad Āraṇyaka 1.4.11. Fire is the Brahman among the devas and therefore it is the source of their energy. Action cloaked in and arising out of Tamas is the *Yoni* of the devas. Fire in a shroud or pall of smoke is its symbol. On account of the predominance of its Tama and because it is contemplated as a *Yoni*, this symbol is given a feminine form. "त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी" श्वे. ४।३। 'Thou art female and male; thou art a bachelor and a maid art thou.' In the Purāṇas it is stated that the *Parama Puruṣa*, Kṛṣṇa, assumed the female form of Kālī in the presence

of Āyana Ghoṣa ; and so in the symbol of Kālī the marks of creation, preservation and destruction are found to exist together. It is the *Purusa* who creates, preserves and then destroys. 'सर्व्वं खल्विदं ब्रह्म' 'तज्जलानिति शान्त उपासीत'। (Chhāndogya 3. 14 Śāṇḍilya Vidyā).

"यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत् प्रयन्ति अभिसंविशन्ति तद्ब्रह्म"। तैत्तिरीय भृगुवल्ली १ अनु।

'जन्माद्यस्य यतः' ब्र. सू. १ अ. २ सूत्र।

'भूतभर्त्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च।' गीता, १३।१६।

Just as under the cover of Māyā, *i.e.*, in the presence of Subhadrā the pure, enlightened and free *Puruṣa Balarāma* becomes dark Jagannāth or Kṛṣṇa, the ordainer of creation, preservation and destruction, similarly the symbolism of Kāli also stands for the same triune idea.

"नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद् यच्छरीरमादत्ते तेन तेन स युज्यते॥" श्वे.५.१०.

He is neither male nor female nor even without sex. According to this Śruti, it is not blameworthy to contemplate the Divine in the feminine form.

In the 11th mantra of the 2nd Maṇḍala of the Ṛgveda, Agni himself has been called by the name of female deities, *e.g.*, Ilā, Bhāratī, Saraswatī,

etc., and also as the true spirit of all the *devas*. This is further clearly expressed in the words of the Śruti, *e.g.*, पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । From the self-sufficient and omnipotent Puruṣa, (शुद्धः बुद्धः मुक्तः सर्व्वपूर्णपुरुषः) pure, conscious, free, at the contact of Mayā grows the Īśwara (कार्य्यब्रह्म)—with full powers of creation, preservation and destruction. It is He who has been described in the 2nd mantra of the *Nāsadīya* Sūkta (नासदीय) of the Ṛgveda as the "Tamas-covered First-born" and also in the 4th mantra as स्वधा अवस्तात् प्रयति परस्तात्—meaning the Self-supporting Principle beneath and Energy aloft. Kapila, the founder of the Sāṅkhya Philosophy, describes it as Prakṛti—the cause of creation, preservation and destruction. Puruṣa is merely the experiencer or enjoyer.

कार्य्यकारणकर्त्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते (गीता १३।२३)

In contact with Puruṣa the inert Principle of Nature, Prakṛti becomes active. In the symbolism of a male, Yama, the god of death, is described as having a '*mahiṣa*' (buffalo)—to carry him ; while in the female symbolism, Durgā is regarded as the slayer of *mahiṣa*. The true significance of the symbolism of the slaughter of *mahiṣa*

(Durgā is called Mahiṣamardinī) is the saving of Jīvātmā with its ten sense organs from the clutches of death symbolised as *mahiṣa*. Some consider that the ten arms of Durgā are mere symbols of the innumerable arms of the Eternal One (विश्वतोबाहुः) whose head and feet and arms and eyes etc. spread over the entire universe. The entire universe covers His face, His arms protect the entire universe. *Puruṣa-Siṃha*, the Lion among men is the Superman or the Supreme *Puruṣa*. That *Puruṣa-Siṃha* is the carrier and the final refuge ; He is the devourer of *Āsurī Māyā*, the Lion of the Vedānta, the *Parama Puruṣa*, who is to be known and realised. He is the *Haimavatī* with the golden hue or the Hiraṇyagarbha. The text, 'हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्' of the Īśa Upaniṣad, refers to Him and He Himself is the Puruṣa who is the staying Spirit in the core of the colourful radiations referred to there. She who is described in the Chaṇḍī as saying what second can there be beside Myself when she withdrew and merged the *Aṣta Śaktis* into her own bosom after slaying Nisumbha, is no other than the Hiraṇyagarbha. The ten arms which stand for the ten senses are also illusory, belonging to Māyā, that has to be offered as oblations in

Jñāna Yajña. In other words these illusions are to be dispelled by the acquisition of true knowledge. With the destruction of form, the spirit becomes formless. With the senses only the form (the physical body) is perceived. साधकानां हितार्थाय ब्रह्मणो रूपकल्पना, It is only for the help and benefit of the devotees that the Form of the Brahman, the Formless, is imagined. The direction as to the slaughter of animals in the Worship of such Brahman-personified Devi is presumably derived from the mantras of the Jāvāli Upaniṣad:—पशुपतिरहङ्काराविष्टः संसारी जीवः स एव पशुः, The true animal is that wordly creature bestially intoxicated with pride as the possessor of animals. By sacrificing this bestial nature and closing the existence as Jīva, the worshipper has to establish himself in the spirit of the Brahman. He then declares,

"अहं देवो न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक्।
सच्चिदानन्दरूपोऽहं नित्यमुक्तः स्वभाववान्।" क्रि.का.वा.

—'I am the Deva and none else. Verily I am the Brahman, not susceptible to any sorrow. I am of the nature of *Sat-Chit-Ānanda* and of the nature of the eternally free.'

When the above mantra is whispered into the ears of such an animalised person, he may some

day discard his bestiality and becoming pure, might be restored to his own true divine nature. This is true animal-sacrifice.

The saying,—रथस्थं वामनं दृष्ट्वा पुनर्जन्म न विद्यते, —when once the Vāmana in His chariot is truly observed, there cannot be any more rebirths, is only a reflection of the essence of the sayings of the Śruti, *e. g.*, आत्मानं रथिनं विद्धि शरीरं रथमेव तु कठ. १।३।३—'consider thy soul as the rider and thy body as its chariot' ; तमेव विदित्वाऽति मृत्युमेति, श्वे. ३।८ —'by knowing him the chasm of death is crossed.' Nowadays however, people think they achieve their goal by simply pulling the ropes of a wooden chariot. In course of time-changes the conceptions of different periods take different directions. In the case of animal sacrifice also, there has come about such a change.

There is a popular song in Bengali which means —Verily I say *Śaktipūjā* is not so soft a job ; if it were so easy, surely the children of Bhāratavarṣa would not have become so faint-hearted as we find them even after centuries of *Śakti* worship. The creatures of the jungle are as much the offsprings of the Mother as human beings and so a Mother does not and cannot relish these slaughters of innocent animals. If you really desire

to offer sacrifice, get rid of your own selfish nature and immolate your hankering for worldly gains.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बद्धस्तु वासनाबद्धो मुक्तस्तु वासनाक्षये ॥ मै. उ. ।

'Mind alone is the cause of bondage or freedom of men. When it is chained to worldly desires the man is in bondage ; when he liberates himself from the shackles of these desires, he becomes free.' The mind filled with worldly cravings and desires as suggested here is the outcome of an egregious egoism. In the complete effacement of the egoistic impulses lies true immolation out of which may spring up real enfranchisement of the Jīva. This is allegorically represented by the form of "Chhinnamastā" of the Tantras. The instruction is to cut off the head of Ahaṅkāra (egoism) after sublimating all desires for wordly enjoyments. In the Gītā 2.71 and 18.53.—

"विहाय कामान् यः सर्व्वान् पुमांश्चरति निःस्पृहः ।
निर्म्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्म्ममः शान्तो ब्रह्मभूयाय कल्पते" ।

'A person who discarding all passions proceeds in life without any desire, without any attach-

ment and without any sense of self, gets to a state of profound peace. By shaking off egoism, sense of one's own bodily strength, boastfulness, passions, anger and desire of getting gifts from others, one becomes calm and gets rid of all attachments and becomes like unto the Brahma Himself.' Control of these bestial or animal passions is the true immolation of animal spirit. Under the influence of Rajas, men who, like ferocious carnivorous tigers, are covetous of animal flesh have introduced the custom of slaughtering of innocent animals in sacrifice.

Many people think that there is a *hlādinī śakti* (the Spirit of Bliss) quite distinct and separate from the Divine Mother—the *Ādyāśakti* (the Spirit of Primeval Energy), which is at once the creator, preserver and destroyer of all. But even in the 12th chapter of the 1st part of the standard and authoritative scriptural Book, Nārada-Pañcharātra is found the following :—

तव वक्षसि राधाहं रासे वृन्दावने वने ।
महालक्ष्मीश्च वैकुण्ठे पादपद्मार्च्चने रता ॥ ५५
महाविष्णोश्च माताहं विश्वानि यस्य लोमसु ।
रासेश्वरी च सर्व्वाद्या सर्व्वशक्तिस्वरूपिणी ॥ ६१

Thus said *Pārvatī*—"I am *Rādhā* residing in

your heart in the *Rāsa* of the forests of Vṛindāvana. I am the *Mahā-Lakṣmī* in Vaikuṇṭha engaged in worshipful caress of Viṣṇu's feet. I am also the mother of Mahāviṣṇu from whom has sprung the universe. I am the origin of all, the *Ādyāśakti* as well as the spirit of all power and potentiality." From this it appears that there is no difference between Śrī-Rādhā and the Devī Chaṇḍikā. She is adored in the Chaṇḍī in the words शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते 'O *Gauri*, O *Nārāyanī*, O Mother *Tryambakā*; I take refuge in Thee—I bow unto Thee.' By virtue of worshipping Her in the name of *Kātyāyanī*, the *Vraja Gopīs* were able to win the *Parama-Puruṣa Śrī Kṛṣṇa*.

XII. THE DEVOTIONAL PRACTICES OF MODERN TIMES

From the time of the close of the Buddhist period and the re-establishment of the eternal Vedic religion, the custom of the worship of unified pairs like Sītā-Rām, Rādhā-Kṛṣṇa etc. has been introduced to signify the oneness and unifica-

tion of the Paramātmā and the Jīvātmā in consequence of the predominance of Vedāntic doctrines in the country. All the doctrines which nowadays prevail in Aryan Hindusthan, are based and founded on the three 'Prasthānas' (प्रस्थानत्रयम्:). The Upaniṣads belong to the group of Śruti Prasthāna, the Gītā and Manu-Saṃhitā to Smṛti Prasthāna while the two Mīmṁṃās are Nyāya Prasthāna. Now people in general follow either the Vaiṣṇava Āchāryas like Rāmānuja, Nimbārka, Ballabha, Mādhava and others or some of the Śaiva Āchāryas. It is on the elimination of Māyā and her influence by self-purification that Jīva attains complete identification and absorption with the Divine and therefore there is the necessity for the purification of thought and chastening of the soul through devotional practices. This is made very clear in the Purāṇas like the Bhāgavata and in devotional books like the Rāmāyaṇa of Tulsīdās. It is quite reasonable and fit to go into a little discussion as to why the two names—Rāma and Kṛṣṇa—have been used. Only a little reasoning would convince that in creation there is bondage and in destruction lies complete emancipation. When the Jīvabhāva is withdrawn from what is expressed in the two mantras :—"कामस्तदग्रे समवर्त्त-

ताधि मनसो रेत: प्रथमं यदासीत्। सतो बन्धुमसति" and in the Pralaya—"आनीदवातं स्वधया तदेकं तस्माद्धान्यन्नपर: किञ्चनास" as stated in the 129th Sūkta of the 10th Maṇḍala of the Ṛgveda, the Jīva is at once emancipated. Jīvatva or Jīvabhāba amounts to creation. The supreme beatitude that is attained in *Laya* or dissolution is always felt to some extent in profound sleep or deep meditation *(Samādhi)*. The word Rāma in the Ṛgveda means night. Ṛk 10.111.7 अधोराम सावित्र इति. Here Rāma means dark colour meaning the Sun hidden by dark clouds (Tamas) beneath, and aloft the bundles of sun-beams radiating in all directions. Ṛks 3.31.4 and 3.33.7, express the idea that supreme energy, named the Sun, pierces through dark Tamas etc. When people fall profoundly asleep in the night after enjoying the company of the Rāmā they experience a deep contentment and therefore Rāmā stands for the night. In undisturbed sleep there is a very great pleasure because at that time the ideas of the body, house, wealth, people, sickness or bereavement, all are in complete oblivion. Even the world ceases to exist and there is a temporary *Laya* or stage of dissolution. On account of the lack of any sense of want, all feelings of sorrow and regret

are at an end, and so a state of perfect and great happiness is attained in deep, undisturbed slumber. Because there must be a sense of want of some sort or other in our waking hours, the happiness felt then is not complete and hence limited. नाल्पे सुखमस्ति भूमैव सुखम्. In abundance there is happiness—not in privation and so it has been said that perfect happiness is in *Laya* ; and the very great happiness felt in deep sleep has to be experienced and tested alone by one's own self because in sleep the ties of society, family, relatives etc. are all cleanly forgotten. The visible phantasmagoria of creation with their stimulating causes,—the sense functions,—are then completely withdrawn and are in detached condition in complete abandonment of all the objects of worldly desires. त्यागेनैके अमृतत्वमानशुः.

He is the Ātmārāma ; one from whom the ideal of complete detachment and sacrifice, of the abandonment of an extensive kingdom or of the abandonment of a devoted brother or even of the giving up of one's own body which is dearer than everything else, is attained and learnt. रमयते इति रामः—Rāma is he who gives absolute happiness. The conception of Rāma is thus only the symbolical worship of this Ātmārāma, self-beatification that is attainable through sacrifice (त्याग). The

Dāśarathi Rāma is the sun—the course of whose shining chariot is unobstructed over the ten directions (दश दिशा:). Even this unobstructable Sun is invisible for six months to the people of the Polar regions of *Sumeru*. The bright Sun that cheers Rāma becomes Kṛṣṇa (dark) as it is shrouded in dismal darkness for six months. The ancient Ṛṣis inconsolably yearned to have a view of the warmth-giving Sun and wholly gave themselves up in eager contemplation of the Sun. In Ṛk 6.9.7 we find all the *devas* in fear, they were prostrating themselves before the Tama or Vṛtra-shrouded Sun. Indra after being invigorated with the drinking of the *Soma* juice at the end of a nocturnal sacrificial ceremony, engaged himself in combat with Vṛtra by whom the Sun had been concealed. After killing Vṛtra he released the Sun from Tama or darkness, so that the Sun could illumine the world again with his glorious rays. To the people of *Sumeru* the invisible (अदृश्य:) Sun which is over the opposite region of *Kumeru* is fittingly the object of expectant concentration as the 'Dark Sun'. In Ṛk. 1.46.10 the subject of meditation is the thought as to how long after the end of that prolonged darkness (night) would emerge the cheerful Sun in all his glory as well as the thought

whether at all that resplendent Sun would ever be visible. When the Sun is seen over the region of the South Pole, in the North Pole there is this prolonged, seemingly unending night. The dark night is typical of Laya (लयस्थानम्). In *Laya* there is perfect contentment and happiness. Therefore He who alone still exists amidst universal *Laya* is the dark-hued Kṛṣṇa, the Paramātmā, the Universal Soul, that which finally remains after a process of negative elimination. It is for this reason that in the Mahābhārata has been stated—"कृर्षिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः। तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते" ॥ It is this Kṛṣṇa who is the the Vāsudeva. To say that He is Vāsudeva because he is the son of Vāsudeva, is to accept a very narrow, superficial and sectarian interpretation. वासयते इति वासुः, *i. e.* Vāsu is He in whose limitless body rests the entire creation of the *devas*, the *Yakṣas*, *Kinnaras*, the human species and the lower animals with all other created things or He is the Vāsu (वासु) who resides in all the entire creation extending from a mere tiny tuft of grass to the Virāṭ Brahman. This Vāsu is the Vāsudeva, the shining and resplendent One—resplendent and bright Being entirely free from *Tamas*. He is Viṣṇu, the Parama Puruṣa—the Supreme Being. पूर्णमनेन

सर्व्वम् इति पुरुषः—'He is the Puruṣa who fills everything and by whom everything is filled ; or पुरो शेते इति पुरुषः—He is called the Puruṣa who resides in all. The term Viṣṇu also has the same meaning. विवेष्टि व्याप्नोति इति—extending over all or all-pervading ; or विश् प्रवेशने—He who permeates or penetrates into all things is the Viṣṇu. Possibly because these two names, Rāma and Kṛṣṇa, are found in the Yogavāśiṣṭha and the Gītā, that they have got such an extensive use. The 'Dark Sun' (the object of contemplation) of the Vedas is worshipped sometimes as Rāma and sometimes as Kṛṣṇa in later forms of worship.

As both Rāma and Kṛṣṇa are reported as coming from the Kṣatriya race there is no question here of the predominance of the Kṣatriyas in this matter. Or just as the statements that the terms, Śiva, Rudra etc. are non-Vedic or were later interpolated into the Vedas, are merely the outcome of the fancy of the unwise, so also might have been the use with the theory that the origin and connection of the words Rāma and Kṛṣṇa had something to do with the predominance of the Kṣatriyas.

The *Bhāgavata Purāṇa*—Chapter 11, Book 12, in describing the various decorations of the Lord

(Kṛṣṇa) has said that the *Vanamāla*, the floral garland is only an entanglement in Māyā. His seat, the snake *Ananta*, stands for the entire Nature (Prakṛti) as a pedestal. The Yoga and the Sāṅkhya scriptures are represented as His ear-rings, मकरकुण्डलम्. His yellow robes are but the Vedas—Ṛk, Sāma and Yajus. The principle of the liquid (water) is His couch, His flashing discus, *Sudarśan*, is the principle of energy. The lotus in His hand stands for the principle of ecstatic calm. The principle of speed and action is represented by the mace. His headgear of peacock feathers is only the highest state of bliss. The *Kaustubha* necklace is only His own divine halo and His all pervading radiance is His characteristic insignia, लाञ्छनम्. From this can be realised the truth of the Text, साधकानां हितार्थाय ब्रह्मणो रूपकल्पना, 'the form of the Virāta Viṣṇu has thus been conceived for the benefit of the worshippers.'

अग्निर्देवो द्विजातीनां हृदि देवो मनीषिणां ।
प्रतिमा स्वल्पबुद्धीनां ज्ञानिनां सर्वतो हरिः ॥

"Fire is the *deva* of the twice-born; his own innermost-heart or soul is the *deva* of the Yogī and the wise; only the ignorant worship an image; to the sage, the great God is all-pervading."

XIII. ANCIENT AND MODERN THEORIES ABOUT THE KNOWLEDGE OF THE SUPREME SPIRIT OR THE ĀTMAN

The supreme achievement of the Vedic Culture was in the establishment of the Doctrine of Non-Dualism, in the ascertainment of the true nature of the Veda-Puruṣa. It has been said before—He is verily to be called the Puruṣa, by whom everything becomes full and complete, or He who resides in all bodies is Puruṣa. Many people cannot find any interest in these truths and therefore cannot concentrate their mind on them. Some among them even think that they are mere myths like grandmother's tales and are mere child's play in comparison with the Twentieth Century Philosophy. They assert, " Put away your Vedas —if these had been good for anything, would the country have been in such a wretched condition?"

Such is the gist of their complaints. To establish the fact that such complaints are merely wanton or thoughtless talks or the result of dullness of intellect, it is necessary to see whether there is any agreement and similarity of ideas in modern philosophy with those in the philosophy

of the Vedas,—the *Vaidik Darśana.* What is called by the name of '*Darśana*' in this country is given the name Philosophy in the Western world. Metaphysics, Theology, Ethics, Ontology, Psychology, Epistemology, Critique, Logic and Aesthetics are all included in the term Philosophy. In Sanskrit the term '*Darśana*' means seeing with the 'eyes' of true perception, *i.e.*, clearly discerning between the real and the unreal with one's own eyes as it were. According to Plato, philosophers are those who are able to grasp the eternal and the immutable. If philosophers are those who have knowledge, then surely true knowledge must consist in knowing the One Eternal and the only True Reality.

Everything else is non-knowledge, Ajñan. In the Western countries, it has been considered more useful and beneficial to forget Plato's Philosophy owing to an excess of devotion to the practice of the physical sciences. Therefore when Comte and Kant declared that only the Pure All-knowing Spirit is Real—all others are unreal, the Western world stared in amazement, thinking this to be the opening of an entirely new world of ideas. Plato was a Greek. The Greeks were the cultural preceptors of the Romans. Hence the

original source or fountain of European thought is to be found in the culture of the Greeks.

The Greeks derived much of their civilization from the Egyptians, the Babylonians, and other peoples of the East. That the people of ancient Egypt, Babylon and Crete had cultural contacts and intercourse with the Aryans of ancient India has been established as an historical fact. That the Indian Aryans used to go outside India is described in the *mantra* about the crossing of the seas by Yayāti's sons, Yadu and Turvaśu (Ṛg Veda, 6.20.12), and their return in *mantras* (Ṛg Veda, 1.36.18 and 6.45.1). In Ṛk Mantra 4.27.4 is described the expedition of Tugra's son, Bhujyu, to the Indravana country for the conquest of the islands in those seas. Ṛk 1. 56. 2 describes merchant vessels spreading over the seas for the purpose of commercial enterprise. Ṛk 1. 25. 7 speaks of merchants sailing out towards the seas desirous of wealth. The knowledge of marine charts for the passage of boats across the seas is referred to in Ṛk 1. 25. 7 and the existence of big vessels in the docks and harbours on the sea-side is noted in Ṛk 1. 46. 8. From all these passages it can be inferred that sea-voyages and intercourse with foreigners across the high seas were common in those days.

In later times Darius, King of Persia, extended his empire even over a part of India and it is evident that in this way there were opportunities for exchange of ideas between India and the Western countries. After this, Alexander the Great invaded India and established fresh contact between India and the West. Aristotle, his contemporary, was the disciple of Plato, and getting some inkling of the Aryan culture, wrote a book on philosophy quite distinct from the philosophical ideas of Plato. In the Holy Bible too, it is stated that the meeting between Jesus and the Eastern sages took place at his own house. It demonstrates that the Eastern sages frequented Palestine. Historians are of opinion that the Aryans had trading settlements in Ethiopia and on the banks of the Nile. Some say that the Kassites mentioned in the Bible, were the descendants of Śri Rāmchandra's son Kuśa who founded Kuśastān. When Jesus was living as a refugee in Egypt he got some idea of Indian civilization. He then went to Kashmir and, learning the holy lore of ancient Āryāvarta, came back to preach religion in his homelands. The Bible also asserts that God only is real and the world is unreal. Just as Europe ignored and kept in oblivion the philosophy of Plato

and Aristotle, similarly she accepted Christianity omitting those portions of the Bible. If the Christians of the West had really accepted the doctrine of non-violence of Christ, would there have been such unfruitful results of all the attempts at disarmament? Though the greed of power and wealth is contrary to the religion of Christ, yet people are keeping up a show of religiousness by masking the burning greed of gold with Christ's holy teachings of renunciation. The words of Auguste Comte which made Europe stare in amazement are quoted here: "The improvement of the social organism can only be effected by a moral development and never by any changes in the mere political mechanism, or by any violence in the way of an artificial redistribution of wealth. The aim, both in public and private life, is to secure, to the utmost possible extent, the victory of the social feeling over self-love or of Altruism over Egoism. The business of the new system will be to bring back the Intellect into a condition not of slavery, but of willing ministry to the Feeling. This is to be effected by religion. The characteristic basis of religion is the existence of a power without us, so superior to ourselves as to command the complete submission of our whole life. This basis is to be found in the positive

stage, in humanity, past, present and to come, conceived as the Great Being. Although this Great Being evidently exceeds the utmost strength of any, even of any collective, human force, its necessary constitution and its peculiar function endow it with the truest sympathy towards all its servants."

The complete effacement of Egoism is in absolute self-surrender to Great God. This feeling of altruism or the idea of looking upon all created beings with an eye of oneness, arising out of the knowledge that the same self or soul resides everywhere is clearly explicit in various statements in the Gitā, *e.g.*, आत्मौपम्येन सर्व्वत्र समं पश्यति योऽर्ज्जुन—'O Arjuna, he who looks upon all with an equal eye like his own self is a Yogī.' समत्वं योग उच्यते—'Perception of oneness or identity of interests is called Yoga'; समबुद्धिर्विशिष्यते—'He is to be distinguished, who looks upon all with an eye of equality.' Europe has not accepted even the theories of Auguste Comte, otherwise why should God be a taboo in the Soviet lands of Stalin? Comte's advice to abandon attempts at artificial redistribution of wealth and introduction of changes in mere political mechanism, has also not been accepted. Hitlerism also is built on changes in mere political mechanism. There is not the slightest trace of any dependence

and reliance on God. The terrible unrest and turmoil now stalk over Europe because Comte's views were not accepted there. Because these views were not accepted, some people have derisively spoken of them in such expressions as ' Comt-ism is Catholicism minus Christianity ' or ' Catholicism plus science'.

Kant says :—

"The essence of cognition or knowledge is a synthetic act, an act of combining in thought the detached elements of experience. In the transcendental considerations of knowledge, or the analysis of the conditions under which cognition is possible, the fundamental condition is given in the synthetical unity of consciousness. The primitive fact under which might be gathered the special conditions of that synthesis which we call cognition, was this unity." Some say that this theory is not very clear.

But by Kant there was no attempt made to show that the said special conditions were necessary from the very nature of consciousness and found in a manner which might be called empirical. Moreover, while Kant in a quite similar manner pointed out that intention had special conditions, space and time, he did not show any link or

connection between these and the primitive conditions of pure cognition.

According to this view, One Supreme Consciousness or Knowledge is the revealer of this illusory imagery in different lands and at different times. Fichte has made this view lucid by making it more clear.

The Arabs came in contact with Indian Philosophy in the 7th and 8th centuries A.D. and after assimilating it, spread their ideas in Europe later ; a large number of European scholars, missionaries and travellers began to come to India from the 16th and 17th centuries A.D. and exhaustively discussed various points of Indian philosophical systems. At that time were formulated all these theories by assimilating the Prakṛtivāda of the Sāṅkhya School and the Māyāvāda of the Vedānta. All those savants were more or less contemporaneous with the French Revolution,—Comte 1798-1857, Kant 1724-1808, Fichte 1762-1814. The French Revolution was started in 1789 A.D. Fichte's views may be summarised as follows :—

"The primitive condition of all intelligence is that the ego shall posit, affirm, or be aware of itself. The ego is the ego, such is the first pure act of conscious intelligence that by which alone

consciousness can come to be what it is. It is what Fitche called a Deed-act; we cannot be aware of the process until the ego has affirmed it itself, but we are aware of the result and can see the necessity of the act by which it is brought about; the ego that then posits itself is real. What the ego posits is real. But in consciousness there is equally given a primitive act of op-positing or contra-positing, formally distinct from the act of position but materially determined, in so far as what is op-posited must be the negative of that which was posited. The world, as we know it, is opposed in consciousness to the ego. The ego is not the non-ego. How this act of op-positing is possible and necessary, only becomes clear in practical philosophy, and even there the inherent difficulty leads to a higher view. But thirdly we have now an absolute antithesis to our original thesis. Only the ego is real, but the non-ego is posited in the ego. The contradiction is solved in a higher synthesis, which takes up into itself the two opposites. The ego and non-ego limit one another, or determine one another, and, as limitation is a negative of part of a divisible quantum, in this third act, the divisible non-ego. Now in the synthesis of the third act

two principles may be distinguished: (1) the non-ego determines the ego; (2) the ego determines the non-ego. As determined, the ego is theoretical; as determining, it is practical; ultimately the op-posed principles must be united by showing how the ego is both determining and determined. It is not possible to trace here the deduction, the processes (productive imagination, intention, sensation, understanding, judgment, reason) by which the quite indefinite non-ego comes to assume the appearance of definite objects in the forms of time and space.

"All this evolution is the necessary consequence of the determination of the ego by the non-ego. But it is clear that the non-ego cannot really determine the ego. There is no reality beyond the ego itself.

"The contradiction can only be suppressed if the ego itself opposes to itself the non-ego, places it as an Anstons or plane on which it is reflected. Now this op-positing of the Anstons is the necessary condition of the practical act, of the will. If the ego be a striving power, then of necessity a limit must be set by which its striving is manifest. But how can the infinitely active ego posit a limit to its own activity? Here we come to the

crux of Fichtean system, which is only partly cleared up in the Rechtslehra and Sinthenlehra. If the ego be pure activity, free activity, it can only become aware of itself by positing some limit. We cannot possibly have any cognition of how such an act is possible. But as it is a free act, the ego cannot be aware of its own freedom, otherwise it is determined by other free-egos. So in Rechtslehra and Sinthenlehra the multiplicity of ego is deduced, and with the deduction the first form of Wissenchaftslehra appears to end. But in fact deeper questions remain. We have spoken of the ego as becoming aware of its own freedom, and have shown how the existence of other egos and of a world in which these egos may act are the necessary conditions of consciousness of freedom. But all this is the work of the ego. All that has been expounded follows if the ego comes to consciousness. We have therefore to consider that the absolute ego, from which spring all the individual egos, is not subject to these conditions, but freely determines itself to them. How is this absolute ego to be conceived? In it there is no difference of subject and object. It was defined as the Infinite Moral Will of the universe, God, in whom are all the individual egos, from whom

they have sprung. God is the Absolute Life, the Absolute One, Who becomes conscious of Himself by self-direction into the individual egos.

"The individual ego is only possible as opposed to a non-ego, to a world of the senses; thus God, the Infinite Will, manifests Himself in the individual and the individual has over against him the non-ego or thing. The individual is not conscious of himself, but the life is conscious of itself in individual form and as an individual. In order that the life may act, though it is not necessary that it should act, individualization is necessary. Knowledge is not mere knowledge of itself, but of being, and of the one Being truly, *i.e.*, God. This one possible object of knowledge is never known in its purity, but ever broken into various forms of knowledge which are and can be shown to be necessary."

From Fichte's views it can also be known, "Knowledge is knowledge so long as it is looked upon as knowledge—*ipso facto*, not reality. Knowledge and existence are opposed to one another; it follows with equal naturalness that the truly objective reality must be something which lurks unrevealed behind the subject representation of it. The sciences, one and all, deal with a world of

objects, but the ultimate fact, as we know it, is the existence of an object for a subject. Subject-object, knowledge or more widely, self-consciousness which implicates this unity in duality is the ultimate aspect which reality presents."

There is no difference between this view and the teaching of the Vedānta, because it is taken from the Upaniṣads. The point of view of Fichte closely resembles that of Schopenhauer. About this, in page 138, Vol. IX, 9th Edition of the Encyclopaedia Britannica, there occurs the following: "It will escape no one how completely the whole philosophy of Schopenhauer is contained in the later writings of Fichte." In the Biography of Schopenhauer it is stated that a copy of a translation of the Upaniṣads was always kept on his writing table. It was his Prayer Book. He has used the words 'Māyā' and 'Nirvāṇa' in his own book on philosophy. As a result of the sublime sentiments of the Vedānta expressed by Goethe, Schopenhauer and others, in subsequent times many French and German scholars have been doing immense good to men by devoting themselves to the study of the Vedas and the Vedānta in original Sanskrit and by publishing those books. For a paltry monetary gain, many

of these books on the Vedas, the Vedānta and the Upaniṣads have been sold by Indian Paṅdit families who were indifferent to their worth on account of their bias towards Western education. Now these books are to be found in the Libraries of Berlin, Paris, London, Tokyo, etc., but are hardly to be traced in India.

Some even go so far as to say that the extensive propagation of the doctrine of Māyāvāda,—that the world is unreal, illusory and without any real entity or existence,—has brought about the downfall of India. The great Śaṇkara, who rescued from the grasp of Buddhism the old Vedic religion that had almost disappeared from the country and made it real and revitalising, those saints who are the upholders of true religion in all crises of civilisation, and all those who have advised and taught people about the sublimity of "Niṣkāma Karma" or selfless service for the weal of the world by their own activities, are the "Lions of the Vedanta". Society has been thoroughly influenced and inspired in unprecedented ways by their clarion calls. Lord Śaṅkarāchāryya is the exponent of the Vedānta in the present Yuga and is the uncrowned king in the domain of true knowledge or knowledge of the Absolute. He established four monasteries in the

four centres of Bhāratavarṣa. He has ordained a course of set prayers and hymns for the spiritual uplift of those who are unable to grasp and concentrate on the "Knowledge Absolute". He says, भावाद्वैतं सदाकुर्य्यात् क्रियाद्वैतं न कर्हिचित्—'Non-duality in meditation is always to be practised but never in action.' This statement was made by Ācharyya Śaṅkara in order to remove or dispel the grossness, inertness and confusion of those who are gross and inhert and those whose predominating spirit is 'Tamas'. The practice and realisation of the Principle of Non-duality entail great difficulty and persistent steady effort. This is clearly expressed in the words of the Gītā (12.5), 'क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्'—'The greater is the difficulty of those whose minds are set on the unmanifested and impersonal.' That the great man of action—Swāmi Vivekānandaji—was himself firmly established on the bed-rock of the Vedāntic Truth is evident from all the activities of his life. It is said of him, "Hitherto, the three philosophic systems of Unism, Dualism and Modified Unism or Adwaita, Dwaita and Viśiṣṭādwaita were regarded as offering to the soul three different ideals of liberation. On reaching Madras, however, in 1897, Vivekānandaji boldly claimed that

even the utmost realizations of Dualism and Modified Unism were but stages on the way to Unism itself, and the final bliss, for all alike, was the mergence in One without a second.''*

Therefore, it may be said that the Principle of Non-Dualism is not the cause of the downfall of India. The cause is to be found in something else.

According to the ancient Indian conception of social order all workers of the human society come under four groups in the descending order of their importance ;—

(*a*) Those that are to look after the higher spiritual and ethical interests that make life worth living ;

(*b*) Those whose duty it is to stop all forces of internal and external agression and thereby to guard against all dangers to social security ;

(*c*) Those that work for securing all material resources of life by trade, commerce, industry and agriculture, and thereby keep up an economic balance and poise in society ; and

(*d*) finally, those who are to offer their ser-

Vide *My Master as I Saw Him*. By Sister Nivedita. *Third edition*, 1933. Pages 299-300.

vices to the three orders mentioned above, in order to give them strength and full freedom to do their specific functions in society.

The four orders are to be interdependent, each one contributing to the vitality of the other three. For it is by their co-operative functioning that a nation can thrive well. Each order owes its existence and its capacity to function and flourish, to the fact of its being an organic part of the Supreme Being described in the Ṛgveda, 10. 19. 1 and 12 mantras. The realisation of that Personality in everybody's life should, according to the Vedic Ideal, be the *summum bonum* of all human pursuits here below.

The Śruti says,—

तमेवैकं जानथ आत्मानम्

अन्या वाचो विमुञ्चथामृतस्यैष सेतुः ।

मुण्डक २ २।५

"Know ye that one immanent and all-pervasive Being in whom the three worlds together with the entire world of mind and senses, function for ever. Give up all talks about the transitory phases of life. The realisation of the Immanent-Transcendent Absolute, or the Divine

Ground of all existence or Ātman is the only bridge that leads to immortality." This is the message of the Vedas as of all the saints of the world.

All over India a band of workers from time immemorial has devoted their whole life for the propagation of the Vedic culture, for exploring higher mystic regions beyond the fleeting world of sense and thought, and through their influence the entire social structure has been revitalised from age to age. Some of them were *Sannyasins*, who renounced the world only to serve humanity all the more from a higher impersonal plane; some have chosen to live and move with the people, sharing their joys and sorrows but shedding lustre over all darkness and gloom of worldly life. They have all taught men the doctrines of real Work that liberates human soul from all bondage, of real Love that leads to self-surrender to God and selfless service to human society, and of real Knowledge that leads to the supreme state of non-action or beatitude or "नैष्कर्म्य सिद्धिं परमां"—supreme renunciation of all actions. In the words of the Gītā the three principles of Life, all in one, are thus expressed :—

अनाश्रितः कर्मफलं कार्य्यं कर्म करोति यः ।
स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६।१

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८।५५
असक्तबुद्धिः सर्व्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ १८।४९

The real cause of all the sufferings of the modern world is solely due to the lack of appreciation of these three basic principles of life and not due to the doctrine of Adwaitism nor Māyāvāda. Our society is now "sweeping along an enormous mass of passions, interests and faiths,—all jostling, pushing and merging into each other, boiling and frothing and eddying this way and that, dashing against the dyke of the old world" and finding final solace, abiding peace and safe refuge nowhere.

APPENDIX I

THE NAMES OF THE ṚGVEDIC ṚṢIS

[The figures in the bracket indicate the number of the mantra in tha Sūkta.]

Ṛṣi	Maṇḍala	Sūkta
Madhuchchhandā	1	1-10
Viśwāmitra of Kuśika clan	9	1
Jetā Madhuchchhāndasa ...	1	11
Medhātithi Kāṇva ...	1	12-23
	9	2
	8	2, 32
Śunaḥśepa Debarāṭ Vaiśwāmitra ...	1	24, 30
	9	3
Hiraṇyastupa Āṅgirasa ...	1	31-35
	9	4, 69
Kāṇva Ghora Āṅgirasa ..	1	36-43
	9	94
Prākaṇva Kāṇva	1	44-50
	8	49
	9	95
Savya Āṅgirasa	1	51-57
Nodhā Gautama	1	58-64
	8	88
	9	93
Parāśara Śāktya Vāsiṣṭha (grandson) ...	1	65-73
	9	97
Gautama Rāhugaṇa	1	74-93
	9	31
Kutsa Āṅgirasa	1	94-98, 101-115
	9	97
Kaśyapa Mārīcha ...	1	99
	10	91, 92, 113, 114 & 137
Vṛshāgirā Rājā & his sons ...	1	100
Ṛjaśva, Ambarīsa ...	9	98
Sahadeva, Bhayamana, Surādhana, Kakṣīvān, Dairghatāmasa ...	1	116-126
Bhāvayavya Svanaja Rājā and his Queen Romaśā ...	1	126
Paruchchhepa Daivodāsi ...	1	127-139

Ṛṣi	Maṇḍala	Sūkta
Dīrghatamasa Autathya Māmateya ...	1	14 -164
Agastya Māna Kumbhayoni Maitrāvaruṇa ...	1	165-191
and his wife Lopāmudrā ...	1	179
Gṛtsamada Śaunaka Bhārgava Āṅgirasa (Śunahotra's son) ...	2	1-3, 8-26, 30-43
	9	86
Somāhuti Bhārgava ...	2	4-7
Kūrma Gārtsamada ...	2	27-29
Aiṣīrathi, the founder of the Kuśika family ...	3	31
Gādhi Kauśika ...	3	19-22
Devavāta Devaśrava Bhārata ...	3	23
Gādhi's son Viśvāmitra Kauśika ...	3	1-12, 24-37, 39-53, 57-62
	10	167
Ghora Āṅgirasa ...	3	36
Prajāpati Vaiśwāmitra ...	3	38, 54-56
Vāchya *alias* Prajāpati Vāchya ...	3	54
	9	84
Prajāpati Parameṣṭhī ...	10	129
Ṛṣabha Viśwāmitra ...	3	13, 14
	9	71
Kata Viśwāmitra ...	3	18
Utkīla Katya ...	3	15-17
Jamadagni Bhārgava ...	3	62
	9	101
	9	62
Jamadagni Bhārgava	10	110, 167
Trasadasyu Paurukutsa	4	42
	5	27
	9	110
Purumīḍha } Sauhotra Āṅgirasa	4	43, 44
Ajamīḍha } Sauhotra Āṅgirasa ...	8	71
Vāmadeva Gautama ...	4	1-41, 45-58
Budhagaviṣṭhira Ātreya ...	5	1
Budha Saumya ...	10	101
Kumāra Ātreya ...	5	2
Kumāra Āgneya ...	7	101
Kumāra Yāmāyana ...	10	105
Kumāra Somaka Rājā Sahadevaputra ...	4	15 (7, 9, 10)
Vṛśa Jaraputra Jāra) ...	5	3-6
Vasuśruta Ātreya ...	5	3-6
Isa Ātreya ...	5	7-8
Paya Ātreya ...	5	9-10
Gaya Plāta ...	10	36, 64
Sutambhara Ātreya ...	5	11-14

Ṛṣi	Maṇḍala	Sūkta
Dharuṇa Āṅgirasa	5	15
Puru Ātreya	5	13, 16
Puru Asiknīrāja	7	8, 4 19 (3)
Mṛkta Bāha } Ātreya		18
Dvita } Ātreya	5	
Dvita Astya	9	103
Babri Ātreya	5	19
Ṛbu Paṇi Sañjur Dātā)	6	45 (31)
Prayasvanta Ātreya	5	20
Sama Ātreya	5	21
Viśwasāmā Ātreya	5	22
Dyumna Viśwacharṣaṇī	5	20
Bandhu (Gopâyana) }		
Subandhu }	5	24
Biprabandhu }	10	57-60
Vasūyaba Ātreya	5	25, 26
Trayarūṇa Traibṛṣṇa	5	27
	9	110
Aśwamedha Bhārata	5	27
Biswavārā Ātreyī	5	28
Gauri-Viti Śāktya (Vāsiṣṭha) and his	5	29
disciple Gopāyana	9	108
	10	73,74
Babhru Ātreya	5	30
Babhru Rājā	8	22 (10)
Avasyu Ātreya	5	31,75
Gātu Ātreya	5	32
Sambaraṇa Prājāpatya (son of Agniveśa)	5	33,34
	8	51 (1)
Sambaraṇa, Manu's father	9	101 (10,12)
Prabhu Vasu Āṅgirasa	5	35.36
	9	35.36
Atri Bhauma	5	37-43,76
		77,83-86
	9	86
Atri Saṅkhya	10	143
Abatsāra Kāśyapa	5	44
	9	53-60
Sadāprina Ātreya	6	46
Pratiksetra Ātreya	5	46
Pratiratha Ātreya	5	47
Prati Bhānu Ātreya	5	48
Prati Prabhu Ātreya	5	49
Svasti Ātreya	5	30,41

Ṛṣi		Maṇḍala	Sūkta
Śyāvāsya Ātreya	...	5	52-61,81,82
		8	35-38
		9	32
Śrutavid Ātreya	...	5	62
Archanāna Ātreya	...	5	63,64
		8	42
Rātahavya Ātreya	...	5	65,66
Yajata Ātreya	...	5	67,68
Uruchakrī Ātreya	...	5	69,70
Bāhubṛkta Ātreya	..	5	71,72
Paura Atreya	...	5	73,64
Sapta Badhri Ātreya	...	5	78
		8	73
Satyaśravā Ātreya	...	5	79,80
Ebayāmarut Ātreya	...	5	87
Vītahavya Āṅgirasa	...	6	15
Suhotra Āṅgirasa	...	6	31,32
Śunahotra Āṅgirasa	...	6	33,34
Nara	...	6	35,36
Saṅju Bārhaspatya	...	6	44-46,48
Garga Bhāradwāja	...	6	47
Pāyu Bhāradwāja	...	6	75
		10	87
Ṛjiśwa Bhāradwāja	...	6	49-52
		9	98
Bharadwāja Bārhaspatya	...	6	1-14 16-30 37-43, 48,53-74
Ṛjiśwa Uśijāputra	...	10	99 (11)
Ṛjiśwan	...	1	51 (5)
Ṛdraścha Varṣāgirā	...	1	100
		1	116 (16)
Vaśiṣṭha—the son of Maitrābaruṇī Urvaśī	...	7	1-100
		9	90,97
Pragātha Kāṇva	...	8	1,10,48,62 65
Medhātithi Kāṇva	...	8	30,33
	...	9	41-43
Śaśwatī Āṅgirasī (wife of Aṅgira)	...	8	1
Priyamedha Āṅgirasa	...	8	2,68,69,87
		9	28
Debātithi Kāṇva	...	8	4
Brahmātithi Kāṇva	...	8	5
Vatsa Kānva	...	8	6,1
Vatsa Āgneya	...	10	187
Punarvatsa Kānva	...	8	7

Ṛsi	Maṇḍala	Sūkta
Sadhwaṃsa Kānva	... 8	8
Śaśakaraṇa Kāṇva	... 8	9
Parvata Kāṇva	... 8	12
Nārada Kāṇva	... 8	13
	9	104, 105
Gosūkta / Aśwasūkta } Kāṇvāyana	... 8	14, 15
Iringbithi Kāṇva	... 8	16.17, 18
Saubhari Kāṇva	... 8	19-22, 103
Biśwamanā Baiyaśwa Āṅgirasa	... 8	23-26
Nīpātithi Kāṇva	... 8	34
Nābhāk Kānva	... 8	39-42
Manu Vaivaswata	... 8	27-31
Manu Sāvarṇi	... 10	62 (16)
Manu Apsava	... 9	106 (7-9)
Manu Sambaraṇa	.. 9	101
Manu Prajāpati	... 1	31 (4)
Manu Rochiṣa	... 8	34 (16-18)
Vasu Bhāradwāja	... 9	80 82
Birūpa Āṅgirasa	... 8	43, 44 75
Triśoka Kāṇva	. 8	48
Baśa Aśwaputra	... 8	46
Trita Aptya	.. 1	105
	8	47
	9	33, 34, 102
	10	1-7
Puṣṭigu Kāṇva	8	50
Śuruṣṭigu Kāṇva	8	51
Āyū, son of Pururāja	... 8	15 (5)
Āyu Kāṇva	... 8	52
Āyu Manu	... 1	96 (2)
Madhya Kāṇva	... 8	53, 57, 58
Mātar śwā Kāṇva	... 8	54
Kṛśa Kāṇva	... 8	55
Pṛsadhra Kāṇva	... 8	56
Suparṇa Kāṇva	... 8	59
Suparṇa Tarksya	... 10	147
Bharga Prāgātha	... 8	60, 61
Kali Prāgātha	... 8	66
Matsya Sāmada	... 8	67
Puruhanma Āṅgirasa	... 8	70
Suditi Āṅgirasa	... 8	71
Haryata Prāgātha	... 8	72
Gopabana Ātreya	... 8	73, 74
Kuruśruti Kāṇva	... 8	76-78
Kritnu Bhārgava	... 8	79

Ṛṣi	Maṇḍala	Sūkta
Ekadyu Naudhasa	... 8	80
Kisidi Kāṇva	... 8	81-83
Uśana Kavya	... 8	84
	9	87 89
Kṛṣṇa-Ghaura Āṅgirasa Devakīputra	... 8	85, 86
	10	42 44
Biśvaka-Kṛṣṇaputra	... 8	86
Kṛṣṇa Dasyu	... 8	96 (13)
Dumnīka Vāsiṣṭha	... 8	87
Nṛmedha } Āṅgirasa	... 8	89, 90, 98, 99
Purumedha } Āṅgirasa	... 9	27, 29
Apālā Ātreyī	... 8	91
Śrutakakṣa or Sukakṣa Āṅgirasa	... 8	92, 93
Bindu or Pūtadaksa	... 8	94
	9	30
Tirasrī Āṅgirasa or Dyutāna Māruta	... 8	95, 96
Reva Kāśyapa	... 8	97
Nema Bhārgava and Indra	... 8	100
Prayogarāja or Agni Pāvaka	... 8	102
Asita } Kāśvapa	... 9	5-24
Devala } Kāśvapa		
Dṛdhachyuta Agastya	... 9	25
Idhmavaho Darsyajyutra	... 9	26
Rahugana Gautama's father	... 9	37, 38
Bṛhanmati Āṅgirasa	... 8	39, 40
Ajasya Āṅgirasa	... 8	44-46
	10	67, 68
Kavi Bhārgava	... 9	47-49, 75 79
Uchathya Āṅgirasa	... 8	50, 52
Uchathya Rājā	... 8	46 (28)
Amahīyu Āṅgirasa	... 9	61
Nidhruvi Kaśyapa	... 9	63
Bhṛgu Bāruṇi	... 9	65
	10	19
Baikhānasa	... 9	66
Saptarṣi	... 9	67, 107
	10	137
Reṇu Baiśwāmitra	... 9	70
	10	89
Harimanta Āṅgirasa	... 9	72
Pavitra Āṅgirasa	... 9	67, 73, 83
Beṇa Bhārgava	... 9	85
	10	123
Pen . Prithu's father	. 8	9 (10)

Ṛṣi	Maṇḍala	Sūkta
Ākṛṣṭā Māṣā		
Sikatā Nivāraṇī	...	86
Pṛśni Ajā		
Pratardana Daivadāsi	... 9	96
	10	179
Indra Pramati (Vāsiṣṭha)		
Vṛṣagaṇa (Vāsiṣṭha)		
Manyu (Vāsiṣṭha)	... 9	97
Upamanyu (Vāsiṣṭha)		
Vyāghrapāda (Vāsiṣṭha)		
Śakti	... 9	108
Karṇaśrut (Vāsiṣṭha)		
Mṛdika (Vāsiṣṭha)	... 10	150
Vasukra (Vāsiṣṭha)		
Rebha & (Kaśyapa)	... 9	99, 100
Sunu (Kaśyapa)		
Āndhrī & Śyāvāśvi	... 9	101
Yayāti Nahuṣa		
Nahuṣa Mānava	... 9	101
Manu Saṃbaraṇa		
Prajāpati		
Śikhaṇḍinī Apsarasa Kāśyapa	... 9	104
Agni Chākṣuṣa		
Chakṣu Mānava	... 9	106
Manu Apsava		
Chakṣu Sauryya	... 10	158
Uru Āṅgirasa	... 9	109
Ūrdhva Sadmana (Āṅgirasa)	... 9	108
Kṛtayaśa (Āṅgirasa)		
Ṛṇañchaya Rājā		
Dhina and	... 9	109
Aiśwarā Agni		
Anānata Pārūchchhepī	... 9	118
Śiśu Āṅgirasa	... 9	112
Triśirā Twaṣṭṛputra	... 10	8, 9
Sindhudwīpa Āmbarīṣa	... 10	9
Yamī Vaivaswatī	.. 10	10
Habirdhāna Aṅgiputra	... 10	11, 12
Vivaswān Āditya	... 10	13
Yama Vaivaswata	... 10	14
Śaṅkha Yāmāyana	... 10	15
Damana Yāmāyana	... 10	16
Debaśrava Yāmāyana	... 10	17
Śaṅkusuka Yāmāyana	... 10	18
Mathita Yāmāyana	... 10	19

Ṛṣi	Maṇḍala	Sūkta
Bimada Aindra or Basukṛt Prājāpatya or Śukra	... 10	20 26
Basukra Aindra	... 10	27, 28, 29
Kabaṣa Ailuśa	... 10	30-34
Akṣa Maujavān	... 10	34
Luśo Dhānako	... 10	35, 36
Abhitapā Sauryya	... 10	37
Indra Muskavān	... 10	38
Ghoṣā Kāñchīvatī	... 10	39, 40
Suhasta Ghoṣeya	... 10	41
Batsapribhāla Nandana	... 10	45, 46
Saptagu Āṅgirasa	... 10	46
Indra Baikuṇṭha	... 10	48-50
Agni Śauchika and the Devas	... 10	51-53, 79, 80
Bṛhaduktha Vāmadevya	... 10	54-56
Nāvānediṣṭa Mānava	... 10	61, 62
Basukarṇa Vāsukra	... 10	65, 66
Sumitra Bādhryaśwa	... 10	69,70
Sumitra or Durmitra Kautsa	... 10	105
Bṛhaspati Āṅgirasa	... 10	71
Bṛhaspati Laukva	... 10	72
Sindhukṣit Praiyamedha	... 10	75
Jarat Karṇa Airāvata	... 10	76
Syumaraśmi Bhārgava	... 10	77,78
Sapti or Jambhava	... 10	79
Viśwakarmā Bhaubana	... 10	81,82
Manyu Tāpasa	... 10	83,84
Sāvitrī Sūryyā	... 10	85
Bṛṣākapi Indrapatnī	... 10	86
Muradhanvān Āṅgirasa or Vāmadevya	... 10	88
Nārāyaṇa	... 10	90
Aruṇa Baitahavya	... 10	91
Śaryyāta Mānava	... 10	92
Tālva Pārtha	... 10	93
Arbuda Kādraveya	... 10	94
Pururavā Aila Urvaśī	... 10	95
Baru Āṅgirasa	... 10	96
Sarvahari Aindra	... 19	97
Bhiṣag Ātharvan	... 10	97
Devāpi Ārṣṭiṣena	... 10	98
Bamra Vaikhānasa	... 10	99
Dubasyu Bāndana	... 10	100
Mudgala Varyaśwa	... 10	102
Apratirata Aindra	... 10	103

Ṛsi	Maṇḍala	Sūkta
Aṣṭaka Vaiśwāmitra	... 10	106
Bhūtāśa Kāśyapa	... 10	106
Divya Āṅgirasa	... 10	107
Dakṣiṇā or Prājāpatya	... 10	107
Paṇi and Saramā Devaśunī	... 10	107
Juhu Brahmajāyā	... 10	109
Ūrdhvanāvā Brāhma	... 10	111
Aṣṭadaṃṣṭrā Bairupa	... 10	111
Nābhā Prabhedana Bairupa	... 10	112
Śata Prabhedana Bairupa	... 10	113
Sadhri Bairupa	... 10	115
Gharma Tāpasa	... 10	114
Gharma Sauryya	... 10	181
Upastūta Bṛṣṭihabyaputra	... 10	115
Agni Yuta or Agni Yupa } Sthaura	... 10	119
Bhikṣu Āṅgirasa	... 10	117
Urukṣaya Āmahīyava	... 10	118
Laba Aindra	... 10	119
Bṛhaddiva Ātharvaṇa	... 10	120
Hiraṇyagarbha Prājāpatya	... 10	121
Chitramahā Vāsiṣṭha	... 10	122
Agni and Varuṇa	... 10	124
Veṇa	... 10	123
Vāgāmbhṛṇī	... 10	125
Kulmala Barhiṣa Śailūṣī / Raṇho-muk Vāmadevya	... 10	126
Kuśika Saubhara or / Rātri Bhāradwāji	... 10	127
Bihavya Āṅgirasa	... 10	128
Yajña Prājāpatya	... 10	130
Sukīrti Kākṣīvata	... 10	131
Śakapūta Nṛmedhaputra	... 10	132
Sudāsa Paijavana	... 10	113
Māndhātā Yauvanāśwa	... 10	134
Juti, Vatajuti, Viprajuti, Vriṣāṇaka, Kaṇkrata, Estaśa, Ṛṣyaśṛṅga, Keśina } Bātaraśana	... 10	136
Aṅga Airva (Ura Putra)	... 10	138
Biśwābapu Gandharva	... 10	139
Agni Pāvaka	... 10	140
Agnitāpasa	... 10	141

Ṛṣi	Maṇḍala	Sūkta
Jaritā, Droṇa, Sārisṛkya, Stambamitra } Śārṅgā	... 10	142
Ūrddhvakṛśana Yāmāyana, Suparṇa or Tārkṣyaputra	... 10	144
Indrāṇi	... 10	145
Debamuni Airammada	... 10	146
Suveda Śairīṣi	... 10	147
Prithu Bainya	... 10	1 9
Archana Hairaṇyastûpa	... 10	149
Mṛnka Vasiṣṭha	... 10	150
Śraddhā Kāmāyanī	... 10	151
Śāsa Bhāradwāja	.. 10	152
Indramātara Devājamaya	.. 10	153
Yamī	... 10	154
Śirimbiṭha Bhāradwāja	... 10	155
Ketu Āgneya	... 10	156
Bhubana Āptya Sādhana or Bhaubana	... 10	157
Chakṣu Sauryya	... 10	158
Śachī Paulomī	... 10	159
Pûraṇa Vaiśwāmitra	... 10	160
Jaksma Nāśana Prājāpatya	... 10	161
Rakṣohā Brāhma	... 10	162
Bibṛhā Kāśyapa	... 10	163
Prachetā Āṅgirasa	... 10	164
Kapota Nairta	... 10	165
Ṛṣabha Bairaja or Sākkara	... 10	166
Anila Bātāyana	... 10	1 8
Śavara Kākṣīvata	... 10	169
Bibhrāt Sūryya	... 10	170
Ita Bhārgava	... 10	171
Saṃvarta	... 10	172
Bhruba Āṅgirasa	... 10	173
Abhibarta Āṅgirasa	... 10	174
Ūrddhvagrāva Arbudaputra	... 10	175
Sunu Ṛbhuputra (Ārbhava)	... 10	176
Pataṅga Prājāpatya	... 10	178
Ariṣṭanemi Tārkṣya	... 10	178
Śibi Uśīnara, Pratarddana Kāśīrāja, Basumanā Rohidāśya	... 10	179
Jaya Aindra	... 10	180
Pratha Vāsiṣṭha, Saprathа Bhāradwāja, Ghama Sūryya	... 10	181

Ṛṣi	Maṇḍala	Sūkta
Tapurmūrdhā Bārhaspatya	... 10	182
Prajabanu Prājāpatya	... 10	183
Twaṣṭā, Bisnu Prājāpatya	... 10	184
Satyadhṛti Bāruṇi	... 10	185
Ura Bātāyana	... 10	186
Batsa Āgneya	... 10	187
Śyena Āgneya	... 10	188
Sārparājñī	... 10	189
Aghamarṣaṇa Mādhuchchhandā	... 10	190
Sambanana Āṅgirasa	... 10	191

THE ṚṢIS OF THE SĀMAVEDA

Most of the mantras of the Sāmaveda are taken from the Ṛgveda therefore the names of the Ṛṣis of those Sāmavedic mantras are found in the Ṛgveda itself Only those names, which do not occur in the Ṛgveda but are found only in the Sāmveda are given below:—

Nakula, Ṛna, Trasadasyu, Sampata Gaura, Ṛṇaba, Puṣkala, Agni, Saṃhita, Śaka, Andhīgava, Sākāmaśwa, Rebhā, Gṛhapati, Agni, Yavista, Ayuṅksāhı, Kāmadeva, Tṛṇapāṇi, Skambhā, Gāyatrī, Bhārga-huti, Soma, Śubhakakṣa, Dadhīchi (Dādhyaṅ), Atharvan, Abhipāda Uddala, Aświnau Vaivaswata, Ṛṇachaya Śakti, Manu Saṃvaraṇa, Sāmati, Chita, Abastā Ātreya.

NAMES OF THE ṚṢIS OF ŚUKLA YAJURVEDA EXCLUDING THOSE FOUND IN THE ṚGVEDA

Āṅgirasa, Suśruta, Yājñavalkya, Āsuri, Aurṇavābha, Śākalya, Vaikhānasa, Kusurubindu Auddālaki, Dadhikrāvā, Varuṇa Kundrī, Purodhā, Mayobhūh, Somaka, Chitra, Kumāra Hārita, Vidhṛti, Gālava, Abhūti Haimavarchi, Aświatarāświ, Kauṇḍinya Vidarbhi, Kāmadeva, Yajña Puruṣa, Viśwarūpa, Laugākṣi, Ramyākṣi, Prādurākṣi, Saraswatī, Uttaranārāyaṇa, Swayambhū Brahmā, Medhākāma, Śrīkāma, Sunīti, Sūchika Dakṣa, Medha, Aṅgirā, Atharvan and Śivasaṅkalpa.

THE NAMES OF THE ṚṢIS OF THE KṚṢṆA YAJURVEDA

Kusurubindu Auddālaki, Ṣaṇḍāmārka (preceptor of the Asuras), Irā Mānavī, Prahlāda Kayādhava, Virochana, Kālakañjā, Nachiketā, Babara Pravāhani, Sarvaseni Śuchikanyā, Varāha Achakāya, Śūsabārsṇa, Ahīnā Aśwattha, Janaka Vaideha, Aṃha Āruni, Aruna Upaveśa-Putra, Etaśa, Sārparājñi Kādraveya, Sūryyāśwa, Urbaśī, Pururava, King Bharata, Viṣṇu Vāmana, Aham-mucha, Kratujit Jānakṛta, Viśwa-rūpa Twaṣṭā (Purohita of the Devas), Taittiri (from his name the Kṛṣṇa Yajurveda is called by the name of Taittirīya Saṃhitā), Uśanā,

Kāvya (Guru of the Asuras), Upaveśa and his son Aruṇa, Uddālaka Āruṇi, Śwetaketu Āruneya, Aurva Bhṛgu, Suparṇa, Ṛṣi Aruṇa, Pulastya, Kavaṣa, Suparṇa Garutman, Yajñasena Chaitrāyaṇa, Sumīkarṇa, Sagara, Udaṅka Śaulwāyana, Sṛñjaya and the Saudāsas (the sons of Sudās).

THE NAMES OF THE ṚṢIS FOUND IN THE AITAREYA BRĀHMAṆA

Aikadaśākṣi

Manutaṇtavya
Nāgabīnā
Janaśruteya
Aikṣṇāka Bedhasa Hariśchandra
Rohidaśwa Mahābhiṣeka
Ayāsva-Adhwaryyu
Viśwāmitra Hotā
Vasiṣṭha-Brahmā
Śuchivṛkṣa Gopāyana
Bṛddhadyumna Avipratāri-putra
Rathagṛtsa Vṛddhadyumna-putra
Sutwana Kairiṣi Vārgāyaṇa rājā
Maitreya Kauṣayeba
Bhūtavīragaṇa Purohitagaṇa
Nagaravāsī Janaśruta-putra
Upabi Janaśruteya

Devabhāga Bidhiśruta-putra
Babhru Ātreya

Bābhravya Babhru-putra
Girija Babhru-putra
Bābhravya Kāpileya
Devarāta Vaiśwa-mitra

Nābhānediṣṭa Mānava
Buḍila Aśwatarāświ,
Satyakāma Jābāla,
Uddālaka Āruṇi,
Saujāta Ārāhli,
Āptya Devagaṇa,
Udamaya Ātreya,

Kauṣītaki Śāṅkhāyana (Yamāyana Śaṅkha)
Vṛṣaśuṣma Jātukarṇyabātābat
Biśwantara Sauṣaṣman Rājā
Rāmā Mārgaveya Śyāparṇā
Sarpiṣā Bātsi Batsaputra
Ājigarti Śunaḥśepa
Etaśaḥ
Pratīpa Pratisattuana Rājā
Sanaśruta
Arindama
Kratuvit Jānakī
Abhyagni Aitaśāyana
Parīkṣīt Janamejaya Rājā, Tura Kāvaseya Ṛṣi — Mahābhiṣeka
Nārada Parvata, Bhīma Vidarbhāja (Nala-Damayantī?) — ,,
Nārada Parvata, Bhagnajit Gāndhārarājā — ,,
Nārada Parvat, Āmbaṣṭhyarājā — ,,
Śatahavya Vasiṣṭha, Atyārāti, Jānantapi Rājā — ,,
(This Atyārāti slew Amitratapana Śaiva Śuṣmin)
Bṛhaduktha Vāmadevya, Durmukha Pānchālarāja — ..
Sattwasenabhoja & his sons Savara, Pulinda, Puṇḍra and Mutiba became outcastes in the Andhra country of the Deccan on account of a curse of Viśwāmitra.

Aṅgarāja Vairochana
Dīrghatamā Mamateya
Bharata Dauṣmanti
Sambarta
Muruttarājā ,,

Kaśyapa
Viśwakarmā Bhauvanarājā
Parvata Nārada
Yudhaṅśrausthi Augrasenīya ,,
Chyavana Bhārgava
Śarjyāta Mānava rājā ,,

Somaśuṣmana Bajaratnāyanī
Śatānīka Sātrājita Rājā
Nārada Parvata
Somakasāhadevyarājā
Sahadeva Sāñjaya
Vasiṣṭha
Sudāsa Paijavana
Hiraṇyadat Vidaputra
Priyamedha
Dālva or Dārbha-Keśina

Glouśa, a contemporary of Budila
Vamadeva popularised the Sampāta Sukta of which Viśwāmitra is the Ṛṣi.
Lāṅgalāyana Maudgalya of the Viśwāmitra Bharata family.

Reṇu
Bṛṣabha
Aṣṭaka
Madhuchchhandā } Biśwāmitra's sons
Ula Vātāyana
Ula Vāśnibṛddha
Itanta (Kāvya)
Śikhaṇḍin Yajñasena
Apsarasa Śikṅandinī
Vṛsaśuṣma Jātukarṇya Vātāvat
Arvāvasu
Suyajña Śāṅkhāyana
(In the Aitareya Āraṇyaka)
Basukra Brahma

THE NAMES OF THE ṚṢIS IN THE KAUṢITAKĪ BRĀHMAṆA

Alikayu
Vāchaspati
Jātukarṇya } In Naimiṣa
Śvetaketu Āruṇi
Jāvāla
Anaṣī Mauna
Abatsāra Kaśyapa
Hiraṇyadat Vida-putra
Mahīdāsa Itarā-putra
Māṇḍukeya Maṇḍuka-putra
Mākṣavya
Agastya
Śuravīra Mādukhya-putra
Śākalya
Hraswa Nandukeya
Tarkṣa
Kauntharavya
Chanda—of the Pāñchāla country
Sthavira Śākalya
Bādhya (Bādhya-putra)
Kṛṣṇa Hārīta
Kāvaṣeya
Puruvasu
Gālava
Jātukarṇa Agnibeśyāyana.

APPENDIX II

Dr. WINTERNITZ ON THE VEDAS

BASANTA KUMAR CHATTERJEE

(Reprinted from "Calcutta Review," September, 1935)

The "History of Sanskrit Literature" by Dr. Winternitz has been translated into English and published by the University of Calcutta. The book contains many serious mistakes about the Vedas which have been examined below at some length, partly because Dr. Winternitz is one of the most famous oriental scholars and partly because similar mistakes have been made by other western scholars also.

In page 76 * he refers to "polytheism of the Vedic Indians." But the religion of the Vedic Indians can never be regarded as polytheism. It is undoubtedly monotheism, Polytheism is the doctrine of many *independent* gods controlling different departments of the world. If the gods are not independent, but all subordinate to one supreme ruler of the heaven and the earth, the doctrine must be called monotheism. The idea of "God as a supreme sovereign power reigning over many minor gods" has been called by Mr. Henry Stephen as the monarchical form of monotheism ("Problems of Metaphysics," pages 264 and 265). The Vedic conception is different from the monarchic form of monotheism in as much as, according to the Vedas, the minor gods have been created by the Supreme God out of Himself and ultimately merge into Him. As we shall show below these minor gods have not even an independent existence apart from the Supreme God. The doctrine can therefore never be regarded as polytheism.

According to the orthodox view, we must make a comprehensive survey of the Vedas as a whole if we want to form a correct idea of

The references to pages in this article are to the 1927 edition of the translation published by the Calcutta University.

the Vedic doctrines. If we frame our conclusions on isolated passages, the conclusions are likely to be wrong. Now it is well known that the Upaniṣads are a part of the Vedas. Dr. Winternitz also accepts it. Hence in order to arrive at the correct conclusion on the question whether the doctrine of the Vedas is polytheistic or monotheistic we should take into account what the Upaniṣads have to say in the matter. More so, because while the other portions of the Vedas deal mostly with sacrificial ceremonies. the Upaniṣads deal principally with the nature of God. It is very clearly stated in the Upaniṣads that there is one God from whom the universe (including minor gods) issues, and into whom the universe merges. This certainly is not polytheism. Western scholars are however fond of speculating on the doctrines of the Vedas without reference to the Upaniṣads. They do so because the Upaniṣads were composed at a later age than the other portions of the Vedas. Even though the Upaniṣads were composed at a later period, they contain the elaboration of the *doctrines which are to be found in the other portions of the Vedas. It is also to be remembered that many portions of the vedas are* lost. Thus Patañjali speaks of 21 branches of the Ṛgveda, 100 branches of the Kṛṣna Yajurveda, 15 branches of the Śukla Yajurveda, 1,000 branches of the Sāmaveda, 9 branches of the Atharvaveda (Mahābhāṣya 1-1-1). But there are now extant only 1 branch of the Ṛgveda, 4 branches of the Kṛṣṇa Yajurveda, 1 branch of the Śukla Yajurveda, 3 branches of the Sāmaveda and 2 branches of the Atharvaveda. The extant texts are thus only a very small fraction of the original. Reference to the numerous branches of the Vedas (now no longer existing) is also found in the Viṣṇupurāna (part 3, chapters 4 to 6). There are also other proofs of the disappearance of some portions of the Vedas. In the 3rd chapter of the Ādiparva of the Mahābhārata it is stated that when Upamanyu became blind he prayed to the twin gods Aświnī with some Vedic hymns. The Vedic hymns uttered by Upamanyu are quoted in the Mahābhārata. But these hymns cannot be found in any of the texts of the Vedas. It is clear that Vedic texts containing Upamanyu's hymns have now been lost. Many other texts have been similarly lost. It is quite

possible that those doctrines of the Upaniṣads which are not found in the extant texts of the Vedic Saṃhitās might have existed in the texts which have disappeared. We cannot therefore accept as flawless the arguments frequently used by Western scholars that because a particular doctrine of the Upaniṣads is not found in the extant texts of the Vedic Saṃhitās, therefore it was of later origin.

From what has been said above it follows that even if no reference to the doctrine of monotheism is to be found in the Ṛgveda Saṃhitā it cannot be concluded that the doctrine of monotheism which is found in the Upaniṣads is of later origin, for it is quite possible that there might have been references to this doctrine in the portions of the Saṃhitās which have been lost. But it is not a fact that there is no reference to the doctrine of monotheism in the Ṛgveda Saṃhitā. As will appear from the passages quoted below there is ample reference to this doctrine in the Ṛgveda Saṃhitā. There is therefore absolutely no justification for characterising as polytheistic the doctrine of the Vedas. We now proceed to quote some passages from the Ṛgveda Saṃhitā in which there is clear reference to monotheism.

एकं सद् विप्रा बहुधा वदन्ति
इन्द्रं यमं मातरिश्वानमाहुः ।

(Ṛgveda Saṃhitā 2-3-32).

"Brahmins call that One Being by various names, e.g., Agni, Yama, Mātariśwā."

In the Hiraṇyagarbha Sūkta (Ṛgveda Saṃhitā, 10-121) the following lines point undoubtedly to monotheism :—

उपासते प्रशिषं यस्य देवाः

"Whose commands are obeyed by the gods."

महित्वा एक इद् राजा जगतो बभूव

"By His Majesty, He was the One King of the universe."

यो देवेष्वधि एकदेव आसीत्

"Who was the God of all the gods."

The following lines are quoted from the Puruṣa Sūkta of the Ṛgveda Saṃhitā (10-90).

पुरुष एव इदं सर्व्वं यद्भूतं यच्च भव्यं

"All this (that exists), all that existed, all that will exist is the Puruṣa (God)."

चन्द्रमा मनसो जातश्चक्षोः सूर्य्योऽजायत
मुखादिन्द्रश्चाग्निश्च प्राणाद् वायुरजायत

"The Moon was born from his mind, the Sun from his eyes, Indra and Agni from his mouth, Vāyu from his Prāna."

(Here the Moon and the Sun refer to the gods, as they are mentioned in the same category with Indra).

Again in the Ṛgveda Saṃhitā 10-82 occurs the following :—

यो नः पिता जनिता यो विधाता
धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव...

"Who is our father and our creator, Who knows all the worlds, Who bears the names of various gods but is ONE."

In the नासदीयसूक्त (Ṛgveda Saṃhitā 10-129) occur the following a ssages :—

आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परं किंचनास

"(At the time of the Pralaya) nothing existed except that ultimate principle (Brahma), who existed as One with Swadhā (Māyā)."

अर्वाग् देवा अस्य विसर्जनेनाथा

"Gods were created after the creation of the material world."

The above passages make it clear that as regards the Supreme God and the minor gods, the doctrine of the Ṛgveda Saṃhitā is the same as that of Upaniṣads. The doctrines of the Ṛigveda Saṃhitā cannot therefore be called polytheism. It is undoubtedly monotheism.

It is not that Dr. Winternitz has not noticed any of the passages quoted. Thus he writes (on page 100), " In most of the philosophical hymns of Ṛgveda the idea certainly comes to the foreground of a creator who is named now Prajāpati, now Brahmanaspati, or Bṛhaspati, but who is still always thought of as a personal god.

"...... Already in the hymns the great idea of Universal Unity is foreshadowed, the idea that everything which we see in Nature and which the popular belief designates as gods, in reality is only the emanation of the One and Only One." He then gives the English translation of the first verse quoted by us above. But he does not make it clear how the doctrine of the Vedas is still regarded by him as polytheism. It seems that the learned Doctor in upholding his theory that the Vedas are polytheistic has not only rejected the entire Upaniṣads but also those portions of the Saṃhitās in which there is clear indication of monotheism It is needless to say that the method adopted by him is not the proper method.

Again Dr. Winternitz says (pages 78 and 79) : "Of the dismal belief in the transmigration of soul .... there is in Ṛgveda as yet no trace to be found." This however is not correct. In the Mantras

अयं पन्था अनुवित्त: पुराण: and अवर्त्यांशुन अन्त्राणि पेचे

(Ṛgveda Saṃhitā 3-5) the Ṛṣi Vāmadeva speaks of his previous birth in which at the time of famine he cooked the entrails of the dog. Dr. Winternitz has himself (on page 97) given the English translation of a verse in Ṛgveda (X, 16, 1-6) which contains the following words addressed to the departed spirit at the time of cremation :—

> "...... Go as thy merit is, to earth or heaven,
> Go, if it be thy lot unto the waters;
> Go, make thine home in plants with all thy members."

This passage also refers to the doctrine of rebirth as it is meant that the soul will be born again on the earth or as an aquatic animal or as a plant, according to his "merit."

Dr. Winternitz has started a curious theory that the philosophical doctrines of the Upaniṣads owed their origin to those persons of the Vedic times who did not believe in the various gods mentioned in he Vedas nor in efficacy of sacrifices offered to the gods. He says, "We have seen how in some hymns of the Ṛgveda doubts and scruples already arose concerning the popular belief in gods and the priestly cult. These sceptics and thinkers, these first philosophers

of ancient India, certainly did not remain isolated" (pages 226, 227). It will appear however from the passages of the Ṛgveda Saṃhitā quoted above that in those passages in which there are references to the Supreme God, the existence of minor gods is not denied. In the Upaniṣads also the existence of minor gods is nowhere denied, nor is the efficacy of sacrifices in attaining heaven ever questioned. The point of view of the Upaniṣads is that the minor gods do exist and that Vedic sacrifices do ensure a transition to heaven after death, but as the gods are destroyed at the time of Pralaya (universal destruction) and as residence in heaven as a result of performing sacrifices, is for a limited period only (after which the cycle of birth and death begins again), it is not wise to hanker after heaven by performing sacrifices, and one should try to attain Brahma so as to secure everlasting happiness. The following passages in the Upaniṣads are often quoted in treatises on Vedānta as the starting point in the quest of knowledge of Brahma:

तद्यथा इह कर्मजितो लोक: क्षीयते
एवमेवामुत्र पुण्यजितो लोक: क्षीयते

(Chāndōgyopaniṣad),

"Just as the fruit of action in this world gradually wears out, so also the heaven attained by merit (*i.e.*, sacrifices, etc.) wears out."

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्-
नास्त्यकृत: कृतेन। तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्...

(Muṇḍakopaniṣad).

"Considering the (nature of the) afterworlds which can be attained by action (*i.e.*, sacrifices, etc.) the Brāhmaṇa should have no attachment for them, knowing that the infinite cannot be attained by means of action. To know That (the infinite Brahman) he should approach a worthy preceptor."

Moreover, when a person is in quest of Brahman he is not to give up sacrifices. On the other hand, it is necessary that, along with the contemplation of Brahma, he should also perform the sacrificial ceremonies which are prescribed for him. But he should do so

without any desire for attaining heaven as a result of those sacrifices. Performance of the ceremonies is necessary in order to purify the mind. As a result of sins performed in this birth or in previous births, the mind of a man is generally impure. So long as the impurities are not removed, lessons on Brahma which the pupil receives from his preceptor will not be effective. It is therefore necessary to perform sacrifices so that the mind may be purified and made fit for the reception of the knowledge of Brahman. That this is the doctrine of the Upaniṣads is clear from the aphorism सर्वापेक्षा च यज्ञादिश्रुतेरश्ववत् (Brahmasūtra 3, 4, 26).

The Iśa-Upaniṣad clearly lays down;—

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

"One should perform the prescribed acts and wish to live a hundred years." Dr. Winternitz is therefore wrong when he says that according to the Upaniṣads "in order to attain the highest object (Brahman) it is necessary to give up all works, good as well as bad" (page 260). It should be remembered that after Janaka performed the sacrifice there was philosophical discussion among the priests and other Brāhmaṇas and that in the Kaṭhopaniṣad, Yama at first taught Nachiketā how to perform the sacrifice and then imparted to him the knowledge of the Brahman,

On page 97 to 99 Dr. Winternitz mentions what he thinks to be instances of "doubts as to the power even as to the existence of gods;" in order to support his theory he says that persons who entertained such doubts began the speculations which are to be found in the Upaniṣads. But there is nothing in the hymns II, 12 and VIII, 100 of the Ṛgveda (which are referred to by him in this connection) to indicate that the persons who doubted the existence of gods had anything to do with the speculations in the Upaniṣads. The sceptics are no doubt mentioned. But it is not stated (nor even hinted) that these sceptics were philosophers. On the other hand it is stated definitely that they were wrong. Dr. Winternitz is also unsuccessful in his attempt to interpret the Hiraṇyagarbha Sūkta (Ṛgveda X, 121) as indicating "scruples concerning the plurality of the gods in

general" and "doubts......whether indeed there is any merit in sacrificing to the gods." He says in this connection "Thus in the hymn (Ṛgveda X, 121) in which the Prajāpati is praised as the creator and preserver of the world and as the one god, and in which the refrain recurs in verse after verse 'Which god shall we honour by means of sacrifice?' there lies hidden the thought that in reality there is nothing in all the plurality of the gods and that the one and only god, the Creator Prajāpati, alone deserves honour." We have already quoted two lines from this Hiraṇyagarbha Sūkta in which it is stated that the other gods obey the commands of Prajāpati and that the other gods were created (by Prajāpati) after the creation of matter. Though the existence of the other gods is thus clearly mentioned it is strange that Dr. Winternitz concludes that according to this hymn Prajāpati is "the one and only god" and that other gods do not exist. The refrain in the successive verses कस्मै देवाय हविषा विधेम has been translated by him as "which god shall we honour by means of sacrifice?" Sāyaṇāchāryya has however interpreted the line as meaning "We shall offer sacrifice to the god Prajāpati." There can be no doubt that Sāyaṇa's interpretation fits in with the context better. Then again, Dr. Winternitz fancies that "scepticism finds its most forceful expression in the profound poem of the Creation (Ṛgveda X, 129)." This is the famous नासदीयसूक्त. There is however not the least trace of scepticism in this hymn. The substance of this hymn is that at the time of प्रलय (universal destruction) there was nothing except God, and that the universe (including the minor gods) was created afterwards. There is no mention whatever that the many gods are a myth or that sacrifices should not be made to them. The idea that the gods do not exist at the time of प्रलय must not be mistaken as a doctrine of scepticism. It may be mentioned that the learned doctor's interpretation of the word *Kāma* occurring in this hymn as meaning "sexual desire" is grotesque. This hymn describes the world as non-existent, God alone existing, and even He remaining "without breath" (अवातं) and therefore without body. In that state, to say that God had "sexual desire"

is absurd. The word has been interpreted by Sāyaṇa as "desire of creation" (सिसृक्षा). This is the natural, and the only possible interpretation. Schopenhauer and Deussen have taken practically the same interpretation, as they hold that the word काम means "will." Dr. Winternitz does not give any reason why he has rejected the interpretation given by Sāyaṇāchāryya and accepted by Schopenhauer and Deussen. On the other hand he twists another passage of the hymn to mean that in this *Kāma* "the wise searching in their hearts have by meditation discovered the connection between the existing and the non-existing." We wonder what searching of hearts by wise people is necessary to discover that sexual desire is the cause of progeny. Śāyaṇāchāryya has explained the passage to mean that the wise "searching in their hearts" have realised that even in the "nothing" which existed at Pralaya there lay the seeds of future creation in the form of the संस्कार which is the result of the action of all beings in the previous creation. It may be added that throughout the rest of the hymn there is not the least reference to any sexual desire or act.

From what has been said above it will be clear that in the following passage (on page 231) Dr. Winternitz has given full play to his fancy and that there is not the least support in the Vedas for the theories enunciated herein ;

"When the Brahmanas were pursuing their barren sacrificial science, other circles were already engaged upon those highest questions which were at last treated so admirably in the Upaniṣads. From these circles, which originally were not connected with the priestly caste (*sic*) proceeded the forest hermits and wandering ascetics, who not only renounced the world and its pleasures but also kept aloof from the sacrifices and ceremonies of the Brahmanas. Different sects, more or less opposed to Brahmanism, were soon formed from these same circles, among which sects the Buddhists attained to such great fame."

As explained above the Brahmins who performed sacrifices were responsible for the Upanisads to a large extent. Again the Upaniṣads

are full of references to Brahma. But in the teachings of Buddha, omission of any reference to Brahma is noticeable. It cannot therefore be said that Buddhism was a development of the doctrines in the Upaniṣads.

Dr. Winternitz has made capital of the fact that the Brāhmaṇa-portion of the Vedas does not contain much moral teaching. "The Brahmanas are a splendid proof of the fact that an enormous amount of religion can be connected with infinitely little morality" (pages 207-208). It is strange that the Doctor forgets that the Brāhmanas were intended to lay down the detailed rules and regulations for the performance of the sacrifices. As he himself says (page 188), "It is a collection of the utterances and discussions of the priests upon the science of sacrifice." How the altar is to be constructed, what sorts of vessels are necessary, how the *haviḥ* is to be offered—these details are given in the Brāhmaṇas. Although many of the Upaniṣads are included in the Brāhmaṇas Dr. Winternitz has treated the Upaniṣads separately from the other portions of the Brāhmaṇas. To complain of the absence of precepts of morality in the Brāhmaṇas would be as absurd as a complaint that a treatise on Physics or Chemistry is silent on questions of morality.

As stated above the Upaniṣads must be regarded as a whole. The Mantras, the Brāhmaṇas, the Upaniṣads all form parts of an integral whole. It is an absolutely unfair criticism to consider separately those portions of the Brāhmaṇas which relate to details about sacrificial ceremonies and condemn these portions because they do not contain moral teachings.

Dr. Winternitz has tried to show that some laws of Manu are against the Vedas. It is well known that Manu (and also other law-givers) have stated again and again that the laws of Manu are based on the Vedas. If Dr. Winternitz's contention is correct the writer of the Manusmriti (and also other law-givers) would be guilty of serious dishonesty Let us now examine the charge of the Doctor. He blames Manu for prohibiting women from performing Vedic sacrifices. Now Dr. Winternitz himself has quoted from the Brāhmaṇas where

it is stated that the performance of a Vedic sacrifice is so very difficult that "if any (person) ventures into them without any knowledge, then hunger or thirst, evil-doers and fiends harass them even as fiends would harass foolish men wandering in a wild forest" (page 198). In order to learn the intricacies of Vedic sacrifices one has to undergo a prolonged course of special training—both theoretical and practical. Women do not receive such training and it is therefore only proper that those who really believed in the Vedas should prohibit women from performing sacrifices. It will be observed that along with women Manu prohibits persons who are not well-versed in the Vedas. In order to prove that Manu's law is against the Vedas Dr. Winternitz says that in the Ṛgveda it is found that "husband and wife together perform sacred ceremonies" and that married couple press the Soma and offer adoration to the gods. It is obvious that Manu's prohibition does not extend to these cases. His prohibition is against women undertaking the responsibility of performing a sacrifice (*i.e.*, officiating as the priest), because it requires specialized knowledge without which it would be a hazardous venture. Where the Vedas require that women should take a specified part in the performance of a sacrifice they will certainly take that part under the direction of a priest, and they do so even now. It could never have been the intention of Manu that such participation should be prohibited. In order to prevent the possibility of any misapprehension Manu has declared at the very outset that if any of his directions appear to go against the Vedas it should be at once discarded in favour of the Vedic injunction.

Again Dr. Winternitz says, "In the hymns of the Ṛgveda women could without restriction—at feasts, dances and such-like, show themselves publicly", meaning that in this matter restriction was subsequently placed on women. But this is not so. In the Rāmāyaṇa we find the same rule of conduct laid down for women :—

व्यसनेषु न कृच्छ्रेषु न युद्धेषु स्वयंवरे ।
न क्रतौ न विवाहे वा दर्शनं दूष्यते स्त्रियः ।

"There is no fault if women are seen at times of danger, or poverty, or war or Swayaṃvara, or sacrifice or marriage ceremony."

(Yuddha Kāṇḍa, 114th chapter.)

' The present custom among the Hindus is also the same.

Dr. Winternitz gives some accounts of creation from the Brāhmaṇas and says that the accounts "cannot be made to harmonize with each other," (page 222). In the first account given by him it is stated that Prajāpati created Agni, then plants, then the Sun and the Vāyu. In the second account it is stated that he created birds, snakes, mammals. In the third account it is stated that he created man out of his mind, the horse out of his eye, the cow out of this breath, the sheep out of his ear, the goat out of his voice. Then (he says) there are other portions in the Brāhmaṇas where it is said that Prajāpati was himself created and creation began with water or nothing or with Brahman. These accounts are considered by the Doctor as mutually contradictory. But we fail to see wherein lies the mutual contradiction. What he considers to be different accounts are merely different portions of the entire process of creation. They can surely be pieced together to form the following complete account. At first there was only Brahma. The world was "nothing" (because it was not diversified by name and form). Then was created water and then Prajāpati. Prajāpati created the god Agni, plants, the god Sun, the god Vāyu, birds, snakes, mammals, e.g., the man, horse, cow, sheep and goat. This is the entire account and there is no self-contradiction in it.

Similarly the learned Doctor is mistaken when he says, "A system of philosophy of the Upaniṣads can only be said to exist in a very restricted sense," meaning that different portions of the Upaniṣads are mutually contradictory. He overlooks the method of reconciling apparent contradictions between different portions of the Vedas laid down by Jaimini in his Pūrva Mīmāṃsā Philosophy. He also forgets that all apparent contradictions between different passages of the Upaniṣads have been beautifully reconciled by Bādarāyaṇa in his Brahmasūtras which form an admirable basis for the system of the Upaniṣads. The Doctor has not mentioned any instances of mutual contradiction between different portions of the Upaniṣads.

The Doctor says (p. 66) "There is not yet found in the hymns (of the Ṛgveda) that caste division" which (according to him) was introduced later. He adds however that in a hymn of the Ṛgveda (*viz.*,

the Puruṣasūkta) the four castes are mentioned. He also mentions that in the Ṛgveda it is seen that "at the King's side there stood a house-priest (Purohita) who offered the sacrifices for him," a fact significant of the existence of the priestly caste (the Brahmins). Another relevant fact (not mentioned by the Doctor) is that there are several references to the Brahmins in the Ṛgveda (e.g., 5-7-4, 1-10-2, 8-78-3, 8-3-26, 8-25-3).

The mention of Brahmins implies the existence of the caste system. The derivation of the word Brāhmaṇa implies a hereditary caste (अपत्यार्थे अण्). In the face of all these facts it would be difficult to maintain that the caste system did not exist at the time of the Ṛgveda. Another significant fact is that there is clear mention of the caste system in the Atharvaveda whose antiquity is established by the fact that its language and metre "are in essentials the same as those of the Rigveda" as observed by the learned Doctor himself. It is quite natural that the subject matter of the Ṛgveda being adoration of various gods there are fewer occasions for reference to the four castes in the Ṛgveda than in the Atharvaveda which deals with topics of a diversified nature.

Dr. Winternitz says, "It proved fatal for the development of Indian philosophy that the Upaniṣads should have been pronounced to be revelations and sacred texts." But in spite of the fact that the Upaniṣads were considered to be revelations, great philosophers like Kumārila Bhaṭṭa and Śaṅkarāchāryya appeared in India, and different schools of philosophy were preached by Śaṅkara, Rāmānuja, Mādhwa and many other philosophers. Saints like Chaitanya and Rāmkṛṣṇa Paramahaṃsa testified to the truth of the philosophy of the Upaniṣads. It is because of the belief in revelation that the "deeply ethical" doctrine of Karma entered greatly into the daily life and religious practices of the masses in India. It therefore seems to us that the fact that the Upaniṣads were regarded as revelations has proved to be a blessing to the Hindus and not a curse.

We have remarked before how the interpretation of the नासदीयसूक्त by the learned Doctor is unsatisfactory. His explanation of the

sentence तत् त्वम् असि is equally so. He interprets it thus; "The World exists only in so far as thou thyself art conscious of it." Now this interpretation is absolutely wrong; तत् means the universal soul (Brahman) and त्वम् means the individual soul (Jīva). According to Saṅkara this sentence establishes the absolute identity between the two. According to Rāmānuja it means that the individual soul is like the body and the universal soul is like its spirit. In any case there can be no doubt that the proposition refers to the intimate connection between the individual soul and the universal soul. The doctrine that the world exists only in so far as thou art conscious of it, is absurd and cannot bear the slightest scrutiny. What I am conscious of now may be absolutely different from what I shall be conscious of after a few days or years, and is different from what other people are conscious of. So the doctrine would mean that different worlds exist for different people and also for the same person at different times. "What I am conscious of" is a part of my *mind* (मनः) which is quite different from the soul which is the subject of the sentence. It the learned Doctor had referred to an elementary treatise on Vedānta philosophy (*e.g.*, the वेदान्तसार) he could not have made such a hopelessly incorrect statement. With so little attempt to understand the true spirit of the Vedas his characterization of some passages of the Vedas as "foolish and nonsensical" (page 149) and as the creation of lunatics (page 182) must be considered to be the result of arrogance and ignorance. His enunciation of the fundamental doctrine of the Upaniṣads,—"The Universe is Brahman but the Brahman is the Atman", is also incorrect The universe is visible, but Brahman is invisible. The universe does not last for ever, but Brahman does. Brahman is much larger than the universe which is created out of Brahman and merges into Brahman. Brahman is both immanent and transcendent. It is a mistake to identify Brahman with the universe, as the Doctor has done.

The entire sentence is सर्वं खल्विदं ब्रह्म तज्जलानिति "All this is Brahma, because it comes into being from Brahma, exists in Brahma, and merges into Brahma." Brahma is the cause, the Universe is the

effect. The cause and the effect are essentially the same. Hence the universe is nothing but Brahma. The words सर्वं खल्विदं ब्रह्म without the words तज्जलानिति represents only a half-truth. Not being able to appreciate the true spirit of the Sanskrit literature which is permeated by the spirit of the Upaniṣads he calls it "effeminate, ascetic and pessimistic" (page 68). He has frequently referred with undisguised contempt to "the priestly class" which he believes to be the author of some portions of the Vedas. His contempt for them is evidently due to his prejudice. He also calls them "conjurors who pose as philosophers" (p. 149). The spirit of contempt and arrogance revealed by him is largely responsible for the fact that he has totally failed to enter into the spirit of the Vedas and the Upaniṣads. It is no wonder that he has tried to belittle the high praise bestowed on the Upaniṣads by Schopenhauer and Deussen.

ERRATA

Page	Line	For	Read
50	11	Rik 1.114	Rik 1.164
83	21	यष्णो	यज्ञो
156	22	ऋषि	ऋभू
175	11	3306	3303
181	5	संविणो	संहृत्नो
234	16	विराल	विराड्
237	15	गूल्	गूढ़
258	10	सवणो	संनयो
258	11	भातमन्या:	भागमस्था:
296	6	स्मतयो	स्मृतयो
328	7	वाय	वायु
330	21	तितिन्त:	तितिक्षु:
341	20	यन्नद्धा	यन्मध्वा
366	7	Kulakunda	Kulakundalini
369	1	भूतभर्त्त	भूतभर्त्तृ
371	16	Universe	Biswa
374	11	RK. 10.19.14	RK. 10.90.14
381	16	working	waking
388	10	4th	5th
401	8	couch	conch
401	20	देवो	टँवो

1520 B.